This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

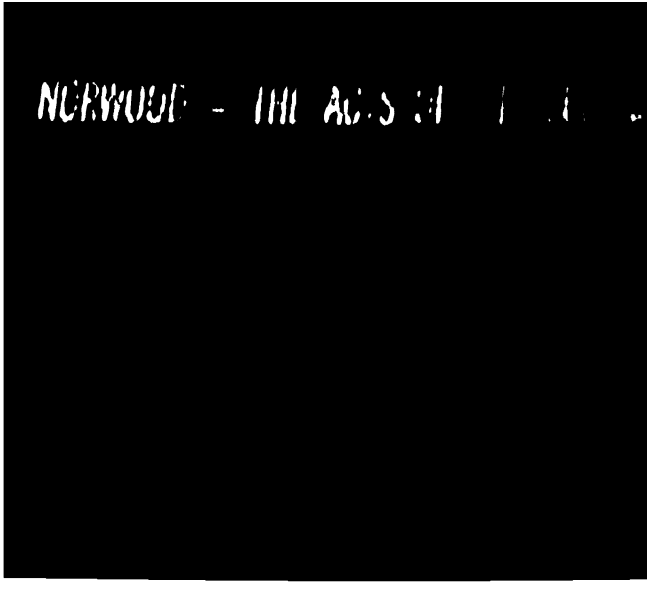
+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

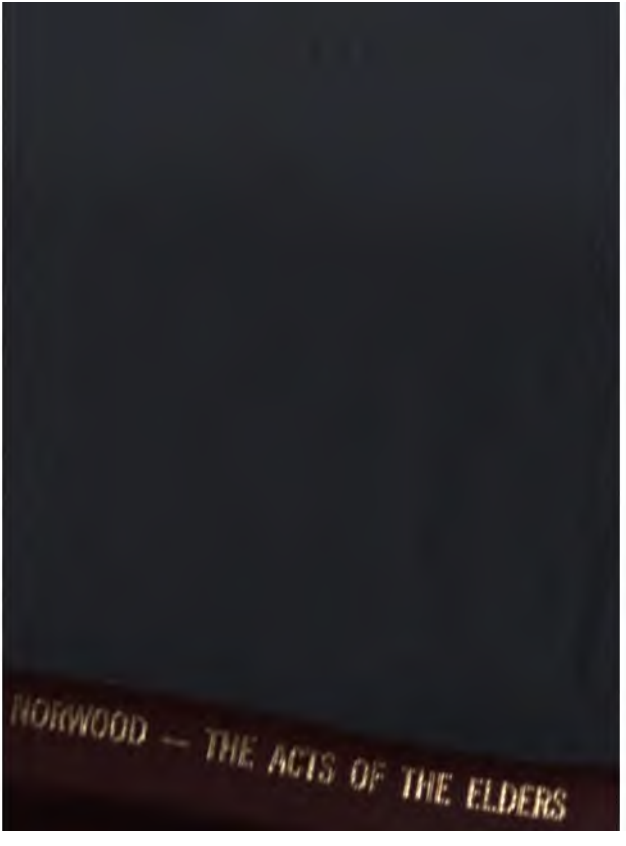
Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`


NORWOOD - THE ACCESS

NORWOOD — THE ACTS O

NORWOOD — THE ACTS OF THE ELDERS

NORWOOD — THE ACTS OF THE ELDERS


NORWOOD — THE ACTS OF THE ELDERS

BX
9969

HARVARD DIVINITY SCHOOL
ANDOVER-HARVARD THEOLOGICAL
LIBRARY

From the collection
of the
UNIVERSALIST HISTORICAL
SOCIETY

THE ACTS OF THE ELDERS,

COMMONLY CALLED

THE BOOK OF ABRAHAM;

TO WHICH IS APPENDED

A CHAPTER FROM THE

BOOK OF RELIGIOUS ERRORS,

WITH NOTES OF EXPLANATION.

CALCULATED FOR THE MERIDIAN OF RHODE ISLAND

BUT WILL ANSWER FOR THE

NEW-ENGLAND STATES.

WRITTEN BY HIMSELF.

[Norwood, Abraham]

"I heard behind me a great voice, as of a trumpet, saying—" * * * * * * "What thou seest, write in a book, and send it unto the * * * churches."—REVELATOR.

NEW AND REVISED EDITION.

BOSTON, MASS.:
PUBLISHED FOR THE PURCHASER.
1845.

BX
9969
.N6
A28
1845

Entered according to Act of Congress, in the year 1845, by
THE AUTHOR,
In the Clerk's Office of the District Court of Massachusetts.

☞ For Table of Contents, see page 157

Stereotyped by
GEORGE A. CURTIS;
NEW ENGLAND TYPE AND STEREOTYPE FOUNDRY

DEDICATION.

To all religious denominations in general, and to each and every sect in particular—to all Christians wheresoever gathered together or scattered abroad—but especially, to the Calvinistic Arminian Baptists; and more especially to those of them sojourning in the Providence Plantations; and more especially still, to the "Elders," whose "Acts" are plainly written therein, is the "Book of Abraham" most respectfully inscribed and dedicated, by

THE AUTHOR.

PREFACE.

Stop a moment, reader. Don't be in a hurry; for "the more haste the worse speed." I have a word to say to you. You must always read the Preface, even if you neglect the book; for if a writer cannot make an interesting introduction, you may not expect to be interested in the main body of his work.

A Preface is always written last, in order to be read first; but frequently left to be read last, and then not read at all. How unkind, not to read a Preface, when an author takes the trouble to write one! And then no one can tell what he loses by such unpardonable neglect. It is not strange if a man (or a *woman* either) has a few fine things that he feels just like saying, as he gladly, for the first time, takes an adieu of his book, and an introduction to his reader. And perchance he may wish to say a good thing or two—very modestly, of course—about his production, lest by simply reading it, you should neither realize its value, nor appreciate its beauties. Now this is very kind in him, because otherwise you might not in some cases, get enough good to counterbalance the actual first cost. Or he may even want to speak disparagingly of his "unpretending little volume," so that others, seeing his extreme modesty, and utter destitution of vain pretensions, may the more readily "puff it into notice," as the saying is. Or he may want you to clearly conceive of the curious combination of conflicting and complicated circumstances, which frictionized his feeble faculties, and elicited the light he has so kindly sent forth to illuminate the world.

Or more than likely he would desire to tell you what particular, vacant corner or niche it was admirably designed to fill, in the great theological, political, scientifical or philosophical world. For, of course,

every author thinks his own production the very desideratum needed in some particular and important department of the reading community.

And it is very likely, that even the "Book of Abraham" is calculated to fill some hitherto unoccupied, and humble place, in this great world of science and ignorance. But if it cannot find its proper destination without a "guide board" from the author, why, let it go in some other direction. But whether a writer has all, or half, or more than the above reasons for producing a Preface, you should be sure to read it. But enough of this.

The printer says, that almost every other book has a Preface, or something like it, and that therefore, the "Acts of the Elders" must do likewise, or it will be an "*odd* volume," which, of course, its author never intended.

Much of the "Book of Abraham" was written for, and published in the "Gospel Messenger," of Providence, R. I., without an expectation of its ever assuming the form, though it had the name, of a book.

But so numerous and pressing were the requests for its publication in its present form, that the author consented to have it done.

There were, however, other considerations which influenced him in making this decision.

1. Many errata, some of which were important, occurred in the publication of the Chapters which have been given to the public; and which are now corrected.

2. Judging from the reception and circulation of the numbers of the "Messenger" containing Chapters, the author was confident that the Book, if published, would convey some, at least, of the simple truths of the Gospel, into houses and hearts that would not, for the present, be reached by any other method. We must take the world as we find it, not as we may wish to have it.

There are those, who will read and receive truths, if presented in a new dress, or a novel style, or in a way somewhat out of the common course; but who will not trouble themselves to read a long, prosy, common-place, elaborate, doctrinal article, or work, however great may be its merits and intrinsic value.

It may be said, however, that we should not "cater to the taste" of those, who will receive food if dressed in a light manner, but reject it if served up in a more refined and substantial way.

Though there may be truth in this saying, yet we should remember that, *according to Moses*, the world was not made in one day; and tha

men do not usually stride from the lower to the upper round of a ladder, by one exertion. And would one, who has attained the top, assist others to ascend, he must either come or stoop down nearly to where they are, or they cannot be reached.

If to one unaccustomed to read much and reflect deeply, you present new truths, for which, of themselves, he cares little or nothing, in a manner in which he is not interested, he becomes disgusted, and your labor is lost. But let them be presented in some manner which attracts his attention, and excites his curiosity, and your object will be gained; for he will, almost imperceptibly to himself, receive them into his mind. You would not certainly refuse bread to a Grahamite, merely because he prefers to eat his wheat in the bran thereof; neither should important truths be withheld from an individual, merely because he prefers to receive them in a humorous manner, or an antique dress.

And Gospel truth, above all other, should never be wrapped in dark, and gloomy, and forbidding drapery, like the sun in an eclipse, or Rachel mourning for her children, because they are not. But she should always be garbed in those habiliments, be they what they may, most likely to secure for her an invitation, and cordial reception in those hearts, where her influence is most needed, and least experienced.

Should any fastidious mind object to the following work, because the scripture style is partially employed therein, some of the above remarks will apply to the case. And moreover, the writer can see no reasonable objection to adopting the scripture style in the conveyance of scripture instruction, or in giving information respecting those, who profess to be christian ministers; especially if such style will best secure attention to what he wishes to make known.

3. Another inducement to publish the "Acts of the Elders," was, the fact that there are many, in a time of great excitement about religion, who do not stop to reflect and reason, whose minds are so excited and prejudiced that they cannot be profitably conversed with; and who, on the same account, can hear and see nothing but what appears right, even in sayings and doings that, in their calm moments, they would utterly condemn as improper and sacrilegious. But by having such things placed before them for consideration, when reason has resumed her empire, they will be likely to see them in their proper light, and henceforth to walk more circumspectly.

The reader may be assured, that no language attributed to the "Elders" is in the least exaggerated; but in many cases, their expressions

are softened down, especially their awfully familiar use of the names of the Deity. The author has endeavored to adhere carefully and strictly to the truth in all his statements; but if he has unfortunately committed any mistakes, or made any misstatements, whereby the feelings of any individual may be injured, he will cheerfully make a public acknowledgment thereof, and any other reparation in his power, when certified of the same. He has no evil intention towards any one, although he has felt it a duty to expose "spiritual wickedness in high places," and to "rebuke sharply," those who cause the people to err.

4. Another motive for publishing, was *the hope of gain.* Yes, reader, the hope of *pecuniary advantage;* for the writer has found by experience, that although "man cannot live by bread alone," yet neither himself nor family can comfortably survive without it. And if every one who has abundant means, will purchase a copy of the "Book of Abraham," this object for which he has labored will be abundantly obtained.

He does not feel at liberty to close these remarks, without tendering his grateful acknowledgments to a kind friend in the City of New York, who upon reading in the "Messenger," about the *garments waxing old, and the shoes wearing out*, forwarded a generous donation, thereby proving himself "a friend indeed," being "a friend in need." And also, to those in Providence and Woonsocket, R. I., who showed themselves friendly in a similar way.

But especially will the members of the small society of believers in Warwick, be ever had in grateful remembrance for their exercise of personal friendship and kindness, and their willing and noble sacrifices in the cause of truth. May the Lord bless and prosper them most abundantly, and more also! Amen.

And now, reader, as you have read the Preface, you may "turn over a new leaf," and read the "Book of ABRAHAM."

Canton, Mass., 24th November, 1842.

RECORD OF A MEETING,

HOLDEN in Proprietors' Hall, March 1, 1845, the following Members being present, viz.: Abraham himself, the Author of the "Book of Abraham," the Recorder of the "Acts of the Elders," the Publisher of said work, the Writer of the Notes of Explanation, an Elder from the State of Rhode Island, a Clergyman of Mass., and all others personally, particularly and pecuniarily interested in the publication of the above-named Book. Abraham being called to the chair, the following Preamble and Resolves, after a warm discussion, were unanimously adopted as comprising a suitable

PREFACE TO THE SECOND EDITION.

PREAMBLE.

WHEREAS, every man, woman and child of the present generation—whether saint or sinner, sage or savage—should possess and read a copy of the "Book of Abraham," and present it to future ages as a faithful record of the fanaticism of the present, and a true bill against such "acts" of such "Elders" as are written therein; and whereas, this laudable object cannot be accomplished without a renewed and mutual effort of publisher and purchaser, inasmuch as the large number already published were long since scattered abroad, so that the frequent orders for them have to "lie upon the table;" and whereas, the Author is desirous to accommodate and benefit himself in particular, and the world in general; therefore,

Resolved, That it is a duty which Abraham owes to himself, and to the pious and profane of all and each, and every, and no religious ism, to re-read, re-write, revise and republish the "Acts of the Elders, commonly called the Book of Abraham," in a new and neat Edition, enriched and enlarged with more chapters, more notes, more anecdotes, and more antidotes.

Resolved, That the Book contains fact and not fiction (as some have imagined); that the Elders therein mentioned are real, not imaginary; that the names by which they are called are true, and not assumed; and that the surname of "Abraham" shall appear in this Edition.

Resolved, That although "Abraham" is the author of the *work, entitled*, "Acts of the Elders," *&c.*, yet he utterly disclaims being the author of the

"*acts*," they being clearly attributable to an entirely different character with whom the "Elders" were in full fellowship, and with whom they had probably "made a league."

Resolved, That although an alteration in the *external form* of the Book has been kindly suggested, yet no essential change can be made to accommodate the style of writing and division adopted therein.

Resolved, That it would be unjust to tax the reader (as the manner of some is) for publishing in this book the *multitude* of favorable and flattering notices thereof, received publicly and privately; yet it may be well to insert the following condensed extracts from the pen of the Rev. David Thom, of Liverpool, England, an excellent writer, and the author of many valuable works.

"*Liverpool, October* 17, 1845.

"My dear Friend in Christ Jesus,

"Although probably unknown to you by name, I cannot resist the inclination to write a few lines to you. Your 'Acts of the Elders,' &c. was recently put into my hands by a young man from Norwich, Conn. I am so delighted with the work, that I want, if I can, to procure a dozen copies for distribution." * * * * * *

"I have perused it with the most intense interest." "I am delighted to see the cause of God's Sovereign and Universal Grace, through Jesus Christ, advocated with such talent, and, upon the whole, such agreement with the word of God, as it is in the work in question." * * * * * * *

"I am struck with the rare combination of strength of mind, humor and originality, which pervade your whole composition." * * * * * * *

"May God make you a blessing to many. I long to hear of your success."

"I am,
Dear friend in Christ,
Yours, very truly,
D. Thom."

Voted, That the cordial thanks of this meeting be sincerely tendered to the Rev. David Thom (and also to others who have done likewise) for the ardent, affectionate and appropriate approbation he has been pleased to express; and that the fraternal spirit so purely breathed through all his words, is properly appreciated and perfectly reciprocated.

Voted, That the doings of this meeting be forthwith transmitted for publication.

Voted, That this meeting now adjourn *sine die*.

A. N., Scribe.

Boston, Mass., March 1, 1845.

ACTS OF THE ELDERS, OR BOOK OF ABRAHAM.

CHAPTER I.

Harrison's death and the people mourn, 1, 2; *a few believers send for Abraham,* 3—8; *he goeth to Rhode Island, with his wife and little ones,* 9—13; *description of the people,* 14—20; *Abraham dwelleth in the land and is fed,* 21—26; *Abraham's occupation in his youth and call to the ministry,* 29—37; *the Elders and the people,* 38—43.

1. Now it came to pass that HARRISON* was dead, and Tyler was made President in his stead over all the United States of America.

2. And political contentions ceased in some good degree for a while, that the people might manifest their grief for him who had been elected Chief Magistrate of the nation, and was cut off by death.

3. ¶ About this same time there was in the town of Warwick, in the land of Roger Williams, a small number of pious people, who had renounced the vain traditions of men;

* Gen. Wm. Henry Harrison was inaugurated President of the U. S. A. March 4, 1841, and died April 4th, of the same year.

4. And they gave heed only unto the word of the Lord, and bound themselves together by a covenant to support the truth, as revealed by Jesus and his apostles, and prophesied by all God's holy prophets, since the world began.

5. Then said they one to another, Behold we have no one to go in and out before us, from Sabbath to Sabbath, and to break unto us the bread of life;

6. Let us, therefore, send for one Abraham, an Elder, whose present abode is by a certain river, even by Fall River, in the old Bay State.

7. Peradventure he may come unto us, although we are few in number, and poor in worldly goods, for we have heard that he is of a lowly and devoted spirit, and unambitious in the things of the world.

8. So they sent a messenger unto Abraham, saying, We pray thee come over and help us, and we will strive to do good both to thee and to thine.

9. ¶ Then Abraham, when he had diligently inquired of the Lord

touching this matter, answered and said, I will go.

10. Accordingly he arose and went, he and his wife, and the little ones which God had given them—and they journeyed to the land whither they had been invited.

11. Howbeit, his wife, whose name was Ruth, and his kindred, and many friends were not pleased that he should depart out of the State* in which he had been nourished and brought up.

12. And they entreated him even with tears, that he should go not into the Providence Plantations; for so was sometimes called the land of Roger Williams.

13. But Abraham hearkened unto God rather than unto man, and went forth fearing nothing, but rejoicing on his way.

14. And he soon found that the portion of the land which he was to inhabit, was a spiritual wilderness, which did not bud and blossom as the rose,

15. Inasmuch as wickedness and ignorance prevailed among the people, and the Lord was not in all their thoughts, nor his spirit in all their doings.

16. The holy Sabbath was by many disregarded, and while they were professors of righteousness, they were practisers of sin.

17. Moreover, he beheld and *saw that the leaders of* the people, through ignorance of the truth, had caused them to err;

18. That they were blind guides, leaders of the blind, and had fallen into the ditch of unbelief together, and that by their means the land mourned, and the way of truth was evil spoken of.

19. Nevertheless, there were some who walked uprightly in the fear of the Lord, and wept between the porch and the altar, over a wicked and perverse generation,

20. Saying, How long, O Lord, how long ere thy truth shall prevail in our midst, and wickedness cease, and thine altars be rebuilded?

21. And Abraham's feelings of pity were kindled within him, and he declared unto the people the whole counsel of God, and the fulness of the blessing of the Gospel.

22. And it was so, that while some received it with gladness, others scoffed, and others again said, It must be false, for it is too good to be true.

23. But those brethren who had called for him, were steadfast in the faith, and entreated him kindly, even as they had said;

24. And provided bread for him to eat, and water gave they him to drink—for he was a cold water man, being neither a glutton nor a wine bibber.

25. Thus did he dwell in the land, and was fed, both he and they that were with him; and well

*Massachusetts.

would it have been had their garments waxed not old, nor their shoes worn out—but so it was not.

26. Nevertheless, he murmured not, for he was of a confiding mind, and the organ of hope was prominent upon his head, and he said, The Lord will provide.

27. ¶ And all these things were accomplished in the beginning of the first political year of the reign of John, whose surname was Tyler;

28. And one year and ten months before the end of the world, as spoken of by Miller, the Prophet, falsely so called.

29. ¶ Now this same Abraham had in his youth been a fisher of fish, and his birth-place was by the sea-shore of a rocky-cape, even of that cape which is called Ann.

30. And he had oft times been girt about with his fisher's apparel, and he was skilful in his calling.

31. He was familiar with the dangers and wonders of the mighty deep, and the tempest and the storm had no terrors for his heart; for he beheld in them the grandeur of the Almighty, and remembered that his hand directed the helm.

32. But, being called of the Lord, he forsook his nets, and his boats, his father and mother, brethren and sisters, which were many*, and became a fisher of men according to the word of the Lord.

33. And he was now thirty and five years old, and had ministered in the priest's office for many years, preaching the Gospel in various places, yet his zeal and love for the cause of truth and righteousness were not abated; and the grace or favor of God was with him.

34. The doctrine which he taught was Peace on earth and good will to men. Glad tidings of great joy, which shall be to all people.

35. And though the opposition to it was strong, and sometimes unprincipled, in the land where he now dwelt, yet it was silently working its way into many hearts, and effecting its object like leaven hid in three measures of meal.

36. Its friends came frequently together, not only in their synagogue, but also from house to house,

37. That they might call upon the name of the Lord, and sing his praises, and exhort one another unto faithfulness and good works.

38. ¶ Now there were in that region many Elders*, whose eyes were so holden that they had not embraced the Abrahamic faith;

39. And, although some of them treated Abraham with much personal kindness, yet they all exerted

* He had ten sisters and four brothers, and his father's name also was Abraham, and his surname *Norwood*.

* Clergymen of all denominations in the State of Rhode Island are usually called "Elders."

themselves to speak evil of his doctrine before the multitude,

40. Striving to make them close their eyes, and shut their ears, and receive not that salvation which shall be unto all people.

41. And many gave heed unto the words and traditions of the Elders, being willing to judge of a matter before they heard it; notwithstanding the wise man had said, It is a folly and a shame unto them.

42. Some, however, wished to hear more of the new doctrine, for certain strange things were brought to their ears, and they were desirous to understand the matter more fully;

43. Therefore they searched the scriptures daily, and reasoned together, as saith the Lord. And well would it be for the world, if all should follow their example.

CHAP. II.

Abraham's doctrine prevails, and the Elders are troubled, 1—8; *Jonathan, the Baptist, proposes war against Abraham, and goes to the Methodists for help,* 9—17; *Jonathan makes a league with John and others,* 18—20; *description of John and Jonathan,* 21—31; *the people assemble,* 32—35.

1. Before Abraham had dwelt many months in the land, his doctrine, which was the doctrine of God, had extended its influence insomuch that some who had been its enemies, became its friends.

2. This produced still n
in the hearts of its opp
their faces gathered blac
they said one to another,

3. What shall we do
damnable heresy (for so t
the doctrine of salvation)
immortal souls in endless

4. And especially did
tion prevail in the camp
ders; and they were tro
said among themselves, O
in danger,

5. And if this man is
to go on, we shall be br
disrepute before the pe
they will not hearken to

6. Howbeit, they spak
openly, for fear of the con
Nevertheless, they direc
followers to cast out of th
certain good men and tru
ing ear to the words of
and receiving the truth.

7. And they were no
even to answer for themsel
their accusers, for it was
as a greater sin to belie
salvation of all men, than
drunkenness or Sabbath-b

8. It is thus judged
while some were cast ou
faith, men of vile chara
permitted to remain in fu
ship.

9. ¶ Now there was
than who dwelt in tha
whose surname was Bra
who was an Elder among

tists; though before time he had been a dealer in goods, and in nicknacks.

10. And his feelings of indignation and compassion were kindled within him, and he said within himself, I will gather together an army of the faithful, and go against this arch-deceiver;

11. And I will slay him as did David the proud Philistine, and he shall fall before me like Dagon before the ark of God, or Satan beneath the arm of Michael.

12. Now this man had no synagogue of his own where he could commence his assault upon Abraham and his humble followers, and therefore he went unto the Methodists, who worshipped in their own hired house, as saith an apostle.

13. But the Baptists and the Methodists were at variance between themselves, for their witnesses agreed not together. Nevertheless, they were willing to make common cause against a common enemy.

14. Therefore, when Jonathan made known unto them what great things should be done unto Abraham and his friends;

[NOTE, verse 10—*said within himself.* The reader must understand that this, and other similar phrases which occur in this book, show that the words following were not actually spoken, but that the language of the heart was inferred from the *conduct*.]

[NOTE, verse 14—This statement is inferred *from subsequent conduct*.

15. That they should one and all be crushed to atoms or be banished from the coast, they quickly threw open the doors of their sanctuary, and Jonathan and they that were with him, went in, and the war commenced.

16. The sanctuary into which they entered, standeth upon the right hand, as thou goest from Lippit even unto Harrisville, and is therefore in the village of Phenix.

17. It was builded in years past, by the doings of one Henry, whose surname was Tatem, an Elder of no small repute, who drew very much people after him; for he was fluent in speech, and they loved to listen to his words.

18. ¶ Now Jonathan, though he deemed himself a host, felt unequal to the task of going up single-handed and alone, to battle the common enemy; for he quivered in the harness that was upon him.

19. Therefore he made a league with a certain man, whose name was Baker, and whose dwelling place was in the South part of the State, which is called Rhode Island, to come over and help him.

20. And he also covenanted with others in like manner, to assist in the work; for although those of the Abrahamic faith were few, and had been despised for their weakness, they were now considered formidable.

21. ¶ Now this Brayton was a man unto whom the Lord had en-

trusted two talents: while to Baker, whose christian name was John, he had given four talents.

22. And Jonathan was withal ignorant of many things, which as a priest and a Christian, he should have understood; but John was somewhat better instructed.

23. And his voice was harsh and unpleasing, even like unto the voice of a certain animal*; and his manner was boisterous, and his gestures unseemly and improper;

24. And in his preachments, there was more sound than substance; but not thus was it altogether with his brother John.

25. For his voice was by nature as the sound of a purling rill, that falleth gently upon the ear; and had it been meetly trained, it would have fallen upon the multitude like oil upon the waters.

26. And moreover, Jonathan's language was low and illiterate, and many times entirely unfitting the sanctuary of God;

27. But Baker was more chaste in his conversation, and unvulgar in his words, though abounding in severity.

28. Jonathan's organ of veneration for the name of the Deity, was a mole-hill amid the mountains of destructiveness and self-esteem: but John, who came from the South, was more favored than his companion.

*Not a cow.

29. Of the one, Abraham He appeareth to have a soft in his head, and a hard one i heart; and of the other, Wo heaven his strength and his were exerted in a better cause.

30. ¶ These two Elders w be the master spirits, or captai the host that should wage war the doctrine of Abraham and who had received it.

31. And they said, We ar gaged to do battle for the High, and to carry on his w for the enemy hath come in l flood, and the spirit of the which spirit are we, shall lift standard against him.

32. So the people were upon vehemently to come up t help of the Lord against the mi and to take no rest day nor ni

33. Until sinners should larmed, backsliders reclaimed, fessors renewed, and Abraham all that were with him, slai their sword, or banished from land.

34. ¶ All things being now r the congregation of the peopl sembled on Friday, the seventh of the first month, even Jan in the year of our Lord, one sand eight hundred and forty-

35. And there were there tribe of the Calvinists, and son the various religious tribes o regions round about; and a fe the tribe of Abraham also

there, who desired to see the beginning of the contest.

CHAP. III.

The war commences, 1—4; Abraham inquires of the Lord, and meets his enemies, 5—10; how they design to treat him, 11—15; Abraham's Book of Remembrance— written sermons — inspiration — comments thereon, 20—46.

1. On the first day of the week it was told unto Abraham, saying, The Calvinists, with John and Jonathan at their head, have assembled themselves together;

2. And, moreover, they have put the battle in array against thee, and against those that are with thee, and have already uttered hard sayings against thy faith.

3. Then said Abraham, Fear not, for God is with us. Peradventure I shall go out to meet this host as David did the host of the uncircumcised Philistines, and their boasted champion.

4. If they be of God, we shall get good; or if they be not of God, they can not harm us, and haply good may be brought out of evil.

5. ¶ Then inquired Abraham of the Lord, saying, Shall I go down to meet this enemy, or shall I forbear?

6. And the Lord said, Thou shalt go down, and I will surely be with thee, and no harm shall in any wise befall thee;

7. For the adversary seeketh to do thee harm, but he shall not prosper, for his sword shall pierce his own heart, and I will bring good to thee out of the evil which he thinketh to accomplish.

8. ¶ On the morrow, about the going down of the sun, Abraham had left his own hired house in the wilderness, and seated himself in the synagogue of the Methodists, whither the Calvinists and others were assembled,

9. Saying, I will gather the good into my vessel, and the bad will I cast away, even as I did in the days of my youth, when my fishing nets gathered of every kind.

10. Then a slight murmuring was heard among the people, like as a hasty breeze passeth over a slumbering lake; and they said one to an other, Behold, this Universalist hath come in among us!

11. And Jonathan and John communed with themselves, saying, What shall we do? for this man hath indeed come, and we must behold him face to face.

12. Then a spirit more evil than they had before possessed, came upon them, and they answered and said,

13. We will treat him as the devil, we will call him ungodly names, we will attempt to blacken his character before the multitude, and peradventure, he will become angry and flee from us.

14. But Abraham said within

himself, If indeed I am what ye say I am, ye can not easily rid me from your presence;

15. For as Satan of old would not forsake the swine among which he entered, until they were choked in the lake, no more will I forsake thee until it seemeth me good.

16. ¶ Then one after an other, spake many in the midst of the congregation, confessing their sins, which were great, and their transgressions, which were not a few.

17. And these were professors of piety, though neglecters of good, and performers of iniquity; and they now desired to renew their covenant with the Lord of hosts.

18. Some there were also who prayed, and many who sang praises unto the Lord.

19. Then arose John, whose object it was to inquire with the Psalmist, What is man? and to preach therefrom.

20. And Abraham had a Book of Remembrance, and it was open before him; and as the sayings, good or bad, fell from the lips of him who spake, he recorded them therein.

21. But there were those who through ignorance, murmured even at this, saying, It is improper and insulting, that there should be one among us to note down the sayings and doings of our Elders and ourselves.

22. *And this was* said, because in all that region, they had been instructed to regard with abhorrence a sermon that was written, and were unused to see a man with a note-book in his hand.

23. But Abraham cared not; for as touching these things he reasoned with them on this wise:

24. Wherefore do the Elders speak unto the people? Is it not that they may hear? And wherefore do they hear? Is it not that they may understand?

25. And wherefore do they understand? Is it not that they may remember? And wherefore should they remember? Is it not that they should practise?

26. Verily, it is even so. If then I cannot well remember otherwise, is it harmful that I simply note down the text from which an Elder speaketh?

27. Ye answer, nay. I ask then, Is it insulting that I note down the various passages of holy writ, which the speaker useth to prove his doctrine?

28. Still ye answer nay. And may I not strive to assist my memory, by the same method, to retain the various figures used, and illustrations made, to demonstrate, and make plain the subject?

29. This ye cannot deny me. Why then perceive ye not, that no harm is done, if by this very means, a whole discourse, from first to last, is borne in mind?

30. Ye must perceive this truth. And is a man insulted, simply because his words are deemed sufficiently important to be recorded faithfully by those who hear them?

31. I tell ye nay; it should be regarded as an honor, and not an insult.

32. But ye say, A written sermon should not be preached, because it containeth no inspiration from above.

33. How deeply prejudice and bigotry hath taken their abode within your hearts! Are ye not of those, who strain out a gnat, and swallow a camel?

34. Believe ye there is inspiration in the word of God? And hath not this been written and re-written, translated and re-translated, printed and re-printed, by the hands of men?

35. And yet ye have not thought its holy inspiration fled while passing through these great and various changes.

36. But if forsooth an Elder writes a sermon to be read before you, a pious—nay, a superstitious horror seizes on you, and ye spurn it from your hearts, for lack of inspiration!

37. But ye listen with delight to the ready outpourings of some almost brainless skull, whose greatest efforts simply prove one point, to wit: An empty vessel makes the loudest sound.

38. But if your Elders, who thus speak at random, are in an especial manner inspired from heaven, like unto the prophets and apostles of olden time;

39. Verily, they need not quote the written word of God to prove a doctrine, for their simple say-so makes it all firm and strong, equally with the written Thus saith the Lord, from the sacred book.

40. Moreover, how can ye, who suppose that the gifted pen of a ready writer driveth far away the spirit of inspiration, sing by book and rote and note, the praises of the Lord?

41. Wherefore do ye not allow the spirit to inspire your songs of praise, and put the hallowed words and heaven-taught tunes, upon your open lips?

42. Ye see the force of this. Beware, then, how ye condemn an Elder, who may chance to stand before you with a written offering, in the name of God, lest by judging him, ye thereby condemn yourselves.

43. Know ye not that many of your Elders, who boast so freely of their inspiration, and speak so harshly of a written sermon,

44. Do so because, on account of the ignorance that is in them, they could not, if they would, write a sermon as it should be, if thereby they could save their souls from endless woe?

45. This is a fact that cannot be denied concerning Elders in your goodly land of Roger Williams.

46. I pray ye, therefore, henceforth, when they bring this thing before ye, just look upon the fable of the Fox and Grapes and be instructed.

CHAP. IV.

John preaches, and Abraham wonders, 1—12; infinite law—Calvinism, 13—25; everlasting punishment, 26—33; hard getting to hell, 34—37; Abraham spoken against—John shaken over hell, 38—42; John attempts to frighten, and ends his sermon, 43—52.

1. So Abraham continued with the open book before him, and many of the things which were spoken, were quickly recorded therein.

2. ¶ Then John, when he had repeated the saying of the Psalmist, opened his mouth and said,

3. David wrote the text, in his youth, on a hill, at midnight. Small and weak things sometimes accomplish great ends. A small stone killed the great Goliath.

4. A young lady, but thirteen years from her birth, converted a sea Captain in Hartford; and another, who was frail and diffident, took an aged man by the hand in a stormy night, and he trembled exceedingly, and was converted to God.

5. *These* men were hardened *transgressors,* and the terrors and damnation of hell had been thundered in their ears, and the joys of heaven placed before their eyes; but all in vain.

6. They withstood every shock but the delicate touch, and glistening tears, and warm entreaties of these youthful females.

7. So ye perceive, my friends, that small means accomplish great ends; for many when they saw the conversion of the old men, turned unto the Lord.

8. And with many other stories of females, and death, and hell, did he attempt to testify of his doctrine, and to move upon the fears and passions of the people.

9. Especially did he tell them that his wife was dead, and that she had been so for months; and his little child was motherless.

10. And Abraham said unto himself, Behold, what powerful arguments! what convincing evidence! Shall I not soon become a believer?

11. The warm hand, and flowing tears, and gushing sympathies of a young woman, in the night time, completely subdued the hard heart of an old man!

12. How wonderful are such works! How marvellous in our eyes! Well might Solomon ha inquired, Who knoweth the way a young maid with an old man?

13. ¶ Still John continued, said, Ye sinners have broken an

finite law, and ye therefore deserve an infinite punishment.

14. Then said Abraham, How long hath it been to pass, that finite beings can accomplish infinite things?

15. Or, moreover, Can they possibly endure infinite punishment? Nay, it cannot be. It is among the things impossible even with God.

16. Furthermore John said, God tells us, These shall go away into everlasting punishment, but the righteous into life eternal.

17. Make now your choice. Ye are free to choose. Will ye cavil at this, and dispute God? If ye do, the terrors of hell will get hold upon ye, and then shall ye know.

18. ¶ But Abraham said, Is not he who speaketh a Calvinist? How then can we be free to choose?

19. If by the determinate counsel and foreknowledge of God, my final destiny is fixed in endless woe, will it avail me that I choose to go to heaven?

20. Can I by my own will frustrate the firm decree, or disappoint the expectation, of Him who doeth all his pleasure?

21. Again. If God elected me to go to heaven, can I from birth to death, by any act of mine, or any choice of mine, avert my destiny and go to hell?

22. I tell thee nay. A Calvinistic brother, *therefore*, should never say, If thou wilt, thou canst be saved or lost.

23. But he should rather say, with the apostle James, If the Lord will, we shall do this or that; for boasting in the strength of man is vain.

24. And with the apostle Paul, God will have all men to be saved, and come to a knowledge of the truth.

25. Thus leave the result with God, and not with man, and we have much to hope and nought to fear.

26. ¶ But John has quoted Everlasting punishment to prove his doctrine, from Matthew xxv. 46.

27. But that this proves nothing for the immortal world, the whole connexion shows. Examine carefully that whole discourse of Jesus.

28. And whoso readeth, let him understand, that the words everlasting and eternal, are governed by the subject with which they stand, and that the word by no means governeth the subject.

29. Their meaning is not infinite unless the subject to which they belong is so.

30. When applied to Deity, they mean not as when applied to man, but more.

31. Suppose thou sayest, A great and mighty insect: thou meanest not a thing so large as when thou sayest, A great and mighty lion.

32. So when the sacred writers

spake of everlasting punishment, and everlasting hills, they did not mean that these would be enduring like the everlasting God.

33. ¶ Thus is it seen the word is governed by, but does not govern, the subject where it stands.

34. ¶ Still John continued, and said, Yea, sinners, ye will have hard work, yea, very hard work to get to hell!

35. Ye must break down the most powerful barriers! Ye must go through our gospel sermons, and prayers, and exhortations, and entreaties, and protracted meetings!

36. Then Abraham said, If the labor be so great, and the way so difficult, and the place so bad, peradventure all men will escape.

37. And moreover, How can a sermon about hell, and devil and damnation, be a Gospel sermon? But all his sayings were spoken in his mind.

38. ¶ Then spake Baker against Abraham, as one that cried Peace, peace, when the Lord had not spoken it; and he entreated the people to beware both of him and of his doctrine.

39. And as he spake concerning himself, he said, I was shaken by the Lord, over the pit of hell, or I should not have forsaken my evil ways, and become a herald of the cross.

40. Some of the people marvelled *at this saying, with great* astonishment; *and Abraham* said,

41. If indeed thou wast sha and converted over hell, then su thou art hell-born, if not hell-bou

42. And certain it is, that speech hath all the while betra thee, inasmuch as it agreeth th unto; for out of the abundanc the heart, the mouth speaketh.

43. ¶ Behold, said John, a i in Wickford became a drunkard died. It is written over the gat heaven, No DRUNKARD SHALL EN HERE!

44. The present is an awf solemn and trying time. It is a c cal and sealing time. It will the eternal destiny of immortal so

45. Prepare, prepare! for a ing hour! Thy souls will g God to hear their doom, and to ceive their sentence!

46. It is appointed unto i once to die, but after death judgment. Not before, but a death, let who will contradict it.

47. Your dead bodies will raised. Hell itself will delive the dead that are in it. Thou see a God in grandeur, and a w on fire!

48. And thou wilt call upon rocks and mountains to fall u thee, and hide thee from the w of the Lamb!

49. Ah, sinner! thou wilt then, though now thou harde thy heart, and refusest to call u thy God!

50. He will call thee up to

Judgment-seat of Christ, to be rewarded according to thy works, even as he hath said,

51. They that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

52. Will God, in mercy, prepare us for that terrible event! Amen.

CHAP. V.

Abraham comments on John's discourse—Calvin ashamed of him, 1—6 *vacation in hell—rocks fall upward,* 7—13 *John disbelieves his own doctrine of future judgment,* 14—25; *Jonathan speaks—the devil present,* 26—32; *Abraham goes home—the location thereof,* 33—39.

1. Then communed Abraham with himself thus: Behold, how this Calvinist departeth from his own creed! His father, Calvin, would blush to own his professed disciple.

2. Doth he not dissemble when he saith, This meeting will seal the destiny of immortal spirits?

3. For doth he not believe that all were sealed before the foundations of the world were laid?

4. And hath he not forgotten that the Savior, when on earth, did in no case exhort his hearers to prepare for death, for judgment and eternity?

5. And is it not enough, that the servant be as his Master, and the disciple as his Lord?

6. And doth he understand a passage, which he doth not repeat correctly? and the context of which, one would suppose he had not carefully perused?

7. When hell gives up its dead, there will be a vacation in their punishment; and if this continues until every soul shall give an account to God, of every idle thought and word and deed,

8. Committed in this life, millions of ages will roll around before the impenitent souls shall be remanded to their prison house of woe.

9. And this would make void his doctrine of eternal and incessant suffering. It agreeth not with his assertion, that from hell there is no redemption.

10. When our dead bodies shall have been raised to meet a God in grandeur, before his judgment-seat on high;

NOTE, verse 6—*Doth he understand, &c.* See chap. iv. verse 46, and compare with Heb. ix. 27, which the Elder pretended to quote, and it will be seen, that he grossly perverted it from its original meaning.

Let the whole connexion be carefully read, and it will be observed that the apostle was not speaking of the temporal death of all, or even of any men; and of course, was not speaking of a judgment after a death which he did not mention.

He was contrasting the sacrificial death of the Jewish high priests, under the Mosaic law, with the death of Christ, who gave himself once for all, under the new and better covenant.

See Appendix, verse 9.

11. And the world, and all therein, shall have been burned, where will exist the rocks and mountains unto which, in agony, we shall pray for help?

12. But if the rocks and mountains should exist till then, would they not be far, far below us? and could we expect they would fall upward toward the heavens?

13. Pray tell us, brother John, by what newly-discovered law of gravitation, thou hast made this wondrous calculation.

14. ¶ Again. Thou hast unfortunately cited John v. 28, 29, to prove thy doctrine of the future state. But all this availeth thee nothing;

15. For thou dost not thyself believe the passage quoted, as thou hast applied it.

16. Dost thou, O John, expect that thou thyself, thine own dear self—wilt be rewarded for thy good, and punished for thine evil deeds, at the judgment-seat?

17. Nay, thou dost not. But thou expectest to receive all good, and others only evil, in the future state.

18. True, thou art a sinful mortal, but yet thou hopest all thy sins will not be mentioned in the judgment-day, and that thou wilt be received in heaven, with other sinners of a kindred faith;

19. While many a man, whose *moral worth* perchance exceedeth *thine, will receive for his* evil deeds alone, and be thrust down into hopeless hell.

20. Thou dost not then, believe that all mankind will, in the futu world, receive for all their good a evil deeds committed here.

21. Moreover, art thou not a Ca vinist? Dost thou not deny th our eternal life dependeth on o works? Verily, the Calvinist creed denieth it.

22. Then, when thou preache thus, thy motto should be this, S fight I, as one that beateth the ai

23. But thy concluding senten makes all thy former labor lik water spilt upon the ground. (Se chap. iv. ver. 52.)

24. For instead of praying, L us prepare ourselves, thou prayes Will God prepare us for that gre event!

25. In this thou prayest well for if God prepares us not, we sha be unprepared. He will prepa us all. So mote it be.

26. ¶ Now it came to pass whe John had ended his sayings, th Jonathan arose, and having opene his mouth, as his custom was, h spake on this wise:

27. Christians, be not deterre from duty, because the devil h come in among us. We shou expect the devil where the peop of God are!

28. And he is here to-night!

NOTE, verses 27, 28. As he utter these sayings, he cast fierce and mali

not in person, he is here by his agent in human shape!

29. And with many such sayings did he exhort, in obedience to the spirit that had come upon him;

30. Whilst his eyes glowed fiercely, his brow contracted, his mouth was extended, and his right arm, with a fist upon the end thereof, was now raised in air, and anon with ponderous weight, it fell upon the desk before him.

31. And Abraham began to say, The man hath spoken truly. He hath not mistaken the spirit that is upon him.

32. He knoweth of a truth, that the evil one hath come here to-night in human shape. And, behold, is he not even now before us?

33. ¶ Then the assembly, after some had been called forth for prayers, dispersed, going every man and woman in their own way.

34. And as Abraham journeyed to his own house, he spake thus: Expect the devil where the people of God are! The devil in the midst of the church!

35. Yea, Jonathan, thou hast truly spoken. I thought it was even so, when I listened to their confessions of sin and iniquity. (See chap. iii. 16, 17.)

36. But when thou didst arise before us, verily my thoughts were

nant glances at Abraham, who sat quietly upon his seat.

It will be noticed that when Abraham went into their meetings, the Elders frequently referred to the saying in the Book of Job, that "when the sons of God presented themselves before the Lord, Satan came also among them to present himself;" thus denouncing him as Satan, and claiming themselves to be either "the LORD," or the "sons of God."

But in this application to themselves they were certainly mistaken. The tree is known by its fruits, and the Elders by their acts. Let them be tried.

How did the LORD treat Satan? With attention, kindness and indulgence, apparently neglecting his "sons" to talk familiarly with him.

He repeatedly invited him to speak, and listened attentively to whatever he said; and doubtless had he attempted to sing, he would not have been interrupted.

How did the "sons of God" treat him? With the utmost respect. They remained perfectly calm and quiet, neither interrupting him in his speech, nor objecting to his sayings, nor attempting to put him out. They probably possessed the religious principle of loving their enemies, and understood the philosophy of a saying uttered long since, viz.: "Easy blows will kill the Devil."

Look at the Elders. They treated Abraham entirely the reverse, which proves that, whatever *he* might be, *they* were neither "the LORD" nor the "sons of God," and were too evil-spirited and ill-mannered to treat even Satan with proper respect.

And yet they boasted of being, not perhaps exactly "the LORD" himself, but the "people, the children, the sons of God." Such men have little modesty, least manners, no philosophy, and less religion; and to use the language of an untutored Indian, should "go back and find their humble"—i. e. *if they ever had one.*

fully confirmed. Beware, therefore, lest thou and they, by running headlong, shouldst be choked in a lake.

37. ¶ Now the dwelling place of Abraham was far remote, being distant three Sabbath days' journey, i. e., about three miles—as thou goest by the way of the wilderness, into the land of Scituate.

38. For it was so that he dwelt nigh unto the place where four towns meet; and therefore every Sabbath day, when he left his home in Scituate,

39. He must needs pass through the borders of Cranston, until thou comest to Coventry, over against the Arkwright, where he remained to preach the word unto the people and Society of Warwick.

CHAP. VI.

Abraham with his opposers—hard sayings, 1—5; Abraham speaks, 6—11; people shout, an Elder prays, 12—17; Baker preaches, 18—24; Jonathan prays and exhorts, and the people depart, 25, 26; Elders hold consultation, 28—33; Abraham appears among them, Barbor preaches, 34—44.

1. It came to pass on the morrow, when the day had well nigh worn away, and the even had come, that Abraham placed himself again in the midst of the congregation.

2. Then said the priests unto themselves, Behold, Satan hath again appeared among us!

3. ¶ *Now this meeting* was for praise and prayer, and exhortation; and freedom was given for whosoever loved the Lord, to speak as the spirit gave utterance.

4. It was so that Abraham loved the Lord, and had been an advocate of the truth as it is in Jesus, for many years; and he was glad that, in this assembly, he had permission to lift up his voice.

5. And when many had spoken and prayed, and uttered hard sayings against his faith, the spirit said, Arise and testify to this people concerning the grace of God.

6. Immediately he arose, stretched forth his hand, and began to speak.

7. Now the faith of Abraham was that faith which worketh by love, purifieth the heart, and overcometh the world;

8. And it was therefore much more perfect and holy in its requirements, than the cruel and partial belief of his opposers.

9. Therefore he reviled them not as they had reviled him, but quietly, and faithfully, and zealously, spake of those things that make for peace, and things wherewith one might edify an other.

10. For he ardently desired that the spirit of the Lord might have free course and be glorified, and that all hearts might be united in fellowship and love.

11. And his words were well seasoned with the salt of religious

truth, and the demonstration of the spirit bore witness thereto.

12. When he had fully freed his mind, he ceased to speak, and the audience responded Amen, and amen; for they were edified by the words which had been uttered.

13. Howbeit, the more the people were pleased with the words of Abraham, so much the more were the priests and Elders displeased;

14. And one of them forthwith prayed and said, Lord, we beseech of thee, to move up and down this stream, (for all the villages in that region were builded upon the borders of a river)

15. And eradicate every vestige of Atheism, Deism, infidelity and error, from the minds of the people! AMEN! responded Abraham.

16. The which, when the Elder had heard, he hastily exclaimed, with a loud voice, Yea, Lord, and UNIVERSALISM also! Let it be destroyed root and branch, entirely and forever!

17. And the followers of John and Jonathan said, Amen! Lord grant it! Even so let it be! But the spirit of quietness was upon Abraham, and he held his peace.

18. ¶ Now this meeting was no sooner ended than an other commenced, in which Baker stood up to preach, and the people sat down to hear.

19. And he vehemently warned *the people to be*ware of, and look out for, a certain satan, who was impiously sailing under the colors of Jesus Christ, and had already deceived millions.

20. Even, said he, as false lights were held out in time of war to deceive the unwary, so are false lights now held up to deceive the world.

21. Even satan himself is transformed into an angel of light, and if it were possible, would deceive the very elect.

22. Then said Abraham to himself, Verily, the confession of John is true, if not honest, and the Lord grant that he may show his true colors,

23. That the people may see, that of a truth, the light that is in him is darkness; and be deceived no longer.

24. And John continued speaking many things, which, though recorded in Abraham's Book of Remembrance, will not be written in this book.

25. ¶ When John had ceased speaking, and when Jonathan had prayed the Lord that Abraham, whom he called a deceiver, might never again speak in their midst, until he believed in eternal hell;

26. And when he had also exhorted and prayed over those who were called The anxious, the people went every one to his own house,

27. Some believing the things that were spoken, and some believing not.

28. ¶ Now the Elders were vexed in spirit, and said unto themselves, This will never do; Abraham must not be permitted to speak in the congregation; for he is a subtle man, and a wily adversary.

29. His words are softer than butter, and smoother than oil, and if he is permitted to go on, he will steal away the hearts of the people.

30. But when one said, Behold, he spake nothing amiss, they were the more enraged; for they were fearful that one who came after them, should be preferred before them.

31. It was therefore agreed with one consent, that they must stop the mouth of Abraham; peaceably, if they could; forcibly, if they must.

32. Also, that he should be slanderously reported, and evil entreated, even to his face;

33. And that those who were with him, should likewise be loaded with abusive epithets, and not permitted to move a tongue either in self-defence, or in praise to God.

34. ¶ But Abraham slept soundly upon his pillow, while his enemies were plotting his overthrow; for his conscience was void of offence towards God and man.

35. And on the fourth day of the week, he presented himself again, even in the day time, in the midst of the congregation.

36. And as the Elders were wondering whereunto this matter would grow, the people mused in their hearts concerning his conduct;

37. And one said one thing, and an other its opposite; for they disagreed among themselves.

38. As for Abraham, he quietly looked upon what was done, and hearkened to what was spoken; and the sayings and doings were registered in a book.

39. ¶ Then arose a young man whose name was Barbor, and he was of the household of the Calvinistic priests; and he held forth from the word of life.

40. He possessed a spirit of kindness, and earnest entreaty; and though he spake much of the terrors of hell, yet he discoursed tenderly and truly of the Savior of lost men.

41. And the soul of Abraham was refreshed, and he said, Verily, there is some wheat among the tares, some gold among the dross, some good to gather up, and some bad to cast away.

42. For though he speaketh evil of my faith, he speaketh well of my Redeemer.

43. But they reviled Abraham even in their prayers before the Lord, yet his mind was undisturbed, he could pity and forgive.

44. Then the people one and all departed, every one going as seemed good in his own eyes.

CHAP. VII.

Abraham in their midst, and is reviled, 1—6; *the man of Harrisville,* 7—17; *Abraham attempts to speak—confusion in the camp—Baker's prayer,* 18—48.

1. When the even was fully come, they again assembled in conference, and Abraham was also there, ready to be instructed in the ways of God more perfectly.

2. Then spake one after this manner, and an other after that. Some offered prayer and others sang praises.

3. But he who could say the most against the doctrine of the Restitution of all things, gained the most applause in the eyes of the Calvinists.

4. And individuals of no enviable reputation, came from villages in the region round about, to speak against that faith, and to decry it before the multitude.

5. But Abraham remained unmoved by their threats, and untroubled by their denunciations, and unaffected by their falsehoods.

6. Their passionate entreaties passed by him as the idle wind, unto which they might well be likened.

7. ¶ Then arose a man of Harrisville, who professed to have done much in time past, for the cause of Universal grace,

8. But he now denounced that doctrine *as the* veriest falsehood, and repented that he had done aught for its promotion.

9. Then said Abraham within himself, Fear not; for thou shalt surely be forgiven.

10. It requireth but a small particle of forgiveness to pardon all that thou hast done for this cause, even if it is, as thou sayest, the cause of the evil one.

11. For at the most thou hast done but little; and if thy other sins are of no greater magnitude, thou mayest rest in peace.

12. But he was not content to speak in general terms of the believers, whose faith he denounced as a delusion and a lie, but he turned himself, and presently addressed his speech to Abraham.

13. And though he freely and cheerfully confessed that Abraham walked uprightly, and that no evil could be spoken of him,

14. Yet, he denounced his faith, and ardently exhorted him to forsake it, and to lay hold upon the hope set before him in the doctrine of endless sin and suffering.

15. And Abraham sat and quietly listened to all that was said, and pondered it seriously in his mind, but he was unmoved.

16. For he had in time past heard many such things, and fully understood that assertion was not proof, and that denunciation was not argument.

17. Now when the man he

spoken long, and his speechment was ended, he sat himself down upon the seat from whence he had arisen.

18. But, behold, while he was in the act of sitting down, Abraham was arising to stand upon his feet, that he might obtain permission to answer for himself.

19. But the Elders had a law, which condemned a man without a hearing, and allowed them to utter the basest slanders against a neighbor's doctrine,

20. And then utterly took from his lips the freedom of speech, and of self defence.

21. And this law was in agreement with their doctrine of Calvinistic partialism, which condemned some to eternal contempt from the foundation of the world.

22. At this time, they were well aware that the security of their doctrine, and the progression of their work, depended in some good degree, upon the silence of Abraham;

23. For if he was permitted to speak, he might utter truths that would expose their errors and discover their deception, ignorance, or hypocrisy;

24. And show the people that his doctrine had been shamefully mis-stated, and himself uncharitably wronged.

25. Therefore Abraham had no sooner arisen to crave that liberty, *which he himself had* never refused to an other, than Baker commenced in a loud voice, a prayer which he said was offered unto the Lord.

26. But Abraham remained standing upon his feet, for he possessed patience as well as perseverance, and was willing to wait quietly until his turn should come.

27. And the eyes of all the congregation were fixed upon him.

28. ¶ Then Baker prayed vehemently about Abraham and his damnable heresy; and as he prayed, he said,

29. O Lord God! let not that man speak, who hath come in hither to-night to scatter fire-brands, arrows and death in this congregation!

30. ¶ Poor, ignorant, uncharitable man! How didst thou know that Abraham designed to scatter fire-brands, arrows and death?

31. His mouth had not yet been opened, nor his tongue moved in speech.

32. Thou knewest not but that he was convicted by the speechment which had been made unto him, and desired to make confession thereof.

33. And, in this case, was the course thou didst pursue calculated to deepen conviction, and perfect the work of grace?

34. Would it be likely to win back an erring brother from the path of falsehood, and save a soul from death?

35. Surely, thou wast rash and hasty, and for aught thou knowest, in the day of judgment, a brother's blood may cling so closely to the skirts of thy garments, as to drag thee downward to the infernal pit.

36. ¶ But Baker continued his prayer, saying, O Lord God! let him not speak! Let us have a long season of prayer!

37. Help some one to follow immediately! And help somebody else to follow him!

38. ¶ And as he prayed furiously that Abraham might be smitten down, and his mouth stopped, he occasionally unclosed an eye,

39. And looked forth to see if his prayer was answered; and thus did he watch as well as pray.

40. But as he spake long and loud, he began to be wearied with his hurried and forced devotion, and to find that the Lord answered him not.

41. And he was fearful lest the brethren should neglect the hint he had already given,

42. Therefore, he placed his hand weightily upon one of the brethren, who was famous for his zeal and noise about religion, and said, Lord God, help this man to pray right away!

43. This he did, lest when his own voice should fail, his abused opponent should take an advantage.

44. But Abraham had more politeness *than to attempt* to speak at an unseasonable time; for he felt himself a man, if not a christian;

45. And it was a part of his religion, not to disturb the religion of others; and to do by them as he would have them do by him.

46. Albeit, as John was about to cease, the brother upon whom he had lain his hand, commenced, and a long prayer, or exhortation, was poured out in the midst.

47. And they said that this also was offered unto the Lord. But the Lord hearkened not, neither did he answer;

48. For although they most furiously entreated that Abraham might be smitten down, yet there he stood a monument of the mercy, and the love of heaven.

CHAP. VIII.

Great commotion—Abraham stands—praying continues, 1—14; *Pharisees wearied—Jonathan watches, and the confusion increases,* 15—28; *the prophets of Baal,* 29—34.

1. Now there was a great commotion among the Elders, and the chief men of the synagogue, and an uneasy moving to and fro, even in the time of prayer, to take counsel one of an other, as to what should be done in this trying emergency.

2. And straightway it was agreed to take a sure method to prevent an injured man from redressing his grievances, by praying without

ceasing, until the preaching services should commence.

3. Howbeit, this was entirely at variance with what they had ever done before; but it was a case of necessity, if not of justice or mercy.

4. So they prayed, and prayed, and prayed, if praying it might be called; and while one was repeating his last Amen, another commenced, O Lord!

5. Now prayed the Elders, and then the laymen prayed; and now prayed the laymen, and then the Elders prayed;

6. And then was mingled amid the various sounds, the crying, half-smothered, drawling voice of one of the simple women, who, though perchance not a widow, freely cast in her mite to assist in this trying time.

7. And the Lord was told that Abraham was a bad man, and a hypocrite—that he was going to hell himself, and not satisfied with this, was striving to deceive and lead others there also.

8. But the Lord believed not the words which were spoken; and even Abraham knew they were utterly false, and instigated by the father of lies.

9. Then the Lord was inquired of, saying, Is it possible that thou dost permit a man to go up and down this River, to sow the seed of *error broad-cast* among this people?

10. Lord, is it possible that thou doest thus? And unto this they supposed an answer was received, for they said, It is even so!

11. Verily, the Lord permitteth such an one to go forth in his work of destruction.

12. But Abraham said, Yea, not one alone is it, that hath gone forth to scatter the seed of falsehood, for I perceive that ye are many, and therefore mightest be called Legion.

13. So this Universalist stood, being willing that prayer should be offered in his behalf, and the Calvinists prayed, entreating the Lord to convert him by his grace.

14. Nevertheless, they were not heard for their much speaking; and moreover, this work, which they entreated the Lord to do, he had long since accomplished.

15. ¶ When nine long petitions had been made, and prevailed not; and when some good people of various denominations had become disgusted and departed from the synagogue,

16. The Pharisees also themselves became wearied of their own exertions, and fearing they should pray the people all out of the temple, attempted to sing.

17. But the attempt was so hastily made, it proved abortive; and when two lines had been murderously drawled out, there was a dead pause.

18. Now Brayton stood in the desk, watching to see how went the

battle, when the enemy should fall, and what other events should take place, and to give directions accordingly.

19. When therefore he witnessed the confusion which prevailed in the camp, and was fearful that Abraham would open his mouth,

20. He exclaimed to his brethren, in a loud and agitated voice, Keep praying, brethren! keep praying!!

21. But they heeded not his command, for his poor, wearied followers and co-workers, could not pray for ever, when there was no devotion in their hearts:

22. And so one cried loudly unto an other, and said, Can't you strike it, brother?

23. Then a new voice fell upon the ear, and new courage was inspired; and after a strange commingling of discordant sounds, which harmonized like unto the music of a saw-mill and a grindstone, the hymn was finished, which commenceth thus: Come, Holy Spirit, heavenly dove!

24. This was precisely suited to the case; for as the Holy Spirit was far away, it was proper they should sing for it to come. However it came not.

25. Immediately, as soon as this was accomplished, behold an other prayed; for thus he was directed by a priest.

26. And the eyes of the congregation were fastened upon the countenance of Abraham, as he continued to stand alone in the midst.

27. But he was perfectly calm and unmoved, for he was accustomed to look upon faces of clay; and as he beheld the confusion of the scribes and pharisees, he said,

28. Behold, one can chase a thousand, and two put ten thousand to fright!

29. And as he continued witnessing the manner and spirit of their prayers, and saw that no answer was returned, he was reminded of the false prophets of old, who called upon the name of Baal, from morning even until noon,

30. Saying, O Baal hear us! But there was no voice, nor any that answered. And they leaped upon the altar which was made.

31. And it came to pass at noon that Elijah mocked them, and said, Cry aloud, for he is a god—either he is talking, or he is pursuing, or he is on a journey, or peradventure he sleepeth, and must be awaked.

32. And they cried aloud, and cut themselves, after their manner, with knives and lancets, till the blood gushed out upon them.

33. And it came to pass when mid-day was past, and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor answer, nor any that regarded.

34. Behold, this account is recorded in the 18th chapter of

first book of Kings, in the sacred writings.

CHAP. IX.

No recess given, 1—7; *Abraham opened his mouth, and Jonathan spake*, 8—18; *Abraham sits down, and talks to himself*, 19—24; *an Elder prays, and Benedict wisely refuses to preach*, 25—37.

1. Now at this time in the evening, it was the custom for John and Jonathan to give a recess unto the people, that they might refresh themselves,

2. And be prepared to enjoy the concluding services, when preaching would be had.

3. And also, that those above might be seated below; and that the singers below, might go up to the gallery above.

4. But no recess could now be given, because they had the fear of Abraham before their eyes; therefore, all the changes were made, by direction of the Elders, while some among them continued to offer the words of prayer.

5. And Brayton stood in the desk with an open book in his hand, so that if prayer should fail, he could read from the book to stop the mouth of Abraham.

6. Then Abraham smiled to see into what a strait they were driven; and he said, Verily, John spake truly, when he said, Small means accomplish great ends.

7. *And it would* likewise have been true, had he added, The wicked flee when no man pursueth.

8. ¶ Now when three more prayers had been inflicted upon the people, and about the space of an hour and a half consumed, the praying ceased and the congregation were glad.

9. Then for a moment was there silence throughout the house; and Abraham opened his mouth, that he might obtain liberty to speak from those having authority.

10. Then the hearts of the priests waxed vengeful, and their faces gathered blackness, and Jonathan, who was their mouth-piece, and whose indignation burned within him, answered, and said,

11. We hope that man won't speak! If thou art the Universalist minister—and we suppose thou art—there is no liberty here for thee to speak!

12. We have no fellowship with thee, and do not regard thee as a brother!

13. If thou wilt come and kneel down before this altar, we will pray over thee; but speak thou must not!

14. Now Abraham would cheerfully have knelt before their altar, and heard their prayers, if he might there be allowed himself also to pray;

15. But he soon perceived that the invitation was solemn mockery and dissimulation,

16. For Brayton had no sooner ended his sayings, than he began reading, in a loud voice, the hymn of Dr. Watts, which commenceth on this wise:

17. I send the joys of earth away;
Away ye tempters of the mind,
False as the smooth, deceitful sea,
And empty as the whistling wind.

18. ¶ And Abraham spake aloud before the congregation, and said unto Jonathan, Behold, there are certain things unto which I desire to give utterance, but seeing thou art opposed thereto, I will hold my peace.

19. So Abraham sat down, after having remained upon his feet for a long while; but he was in no wise wearied, neither in body nor mind.

20. And he said unto himself, Can the spirit of the Savior be in the hearts of Elders who conduct in this manner?

21. Verily, if it is, I have never witnessed so great an exhibition thereof, in this way, before now.

22. And God grant that such manifestations may be, like angels' visits, short and far between!

23. And many, who were not the friends of Abraham, murmured exceedingly at the unchristian treatment he received, at the hand of the priesthood;

24. But others said, He was treated too kindly; he should have been thrust out of the church without ceremony.

25. ¶ Then prayed an Elder, and said, Lord, have mercy upon that man, who comes here to oppose God! Lord, convert this Universalist minister!

26. O Lord God! convert this Universalist minister! Let us see greater doings in the land of Roger Williams, than we have ever seen before!

27. And with many other words did he speak before the Lord, affirming some things that were good, and some things that were evil.

28. And Abraham said, If the Lord should indeed convert this Universalist minister, after their manner, then verily, would they behold greater fruits of their exertions than they have hitherto seen.

29. And they shall have a convenient season to make the trial, for I will hearken to their sermons and their prayers, and give attention to any reasonable means they may commend.

30. If they will in truth provide me with a better faith than I now possess, I will receive it with joyfulness.

31. But if they expect to convert me by abuse and ridicule, and ill-manners, they will find themselves widely deceived.

32. For I shake off their hard speeches, and unchristian conduct, as easily and as safely as did St. Paul the viper that came from the fire, when he was providentially cast among a barbarous people.

33. ¶ Now there was among the Elders a certain man named Benedict, and his surname was Johnson. And he was requested to preach on that evening, as he had come among them on that day.

34. But he refused, for he saw there was trouble in the camp, and that an evil spirit had come even into the hearts of the priests.

35. And, moreover, he was a man of a peaceful disposition, and pleasing countenance, and the grace of God was with him.

36. Therefore, he refused to mingle in the party strife and unholy feeling, which he grieved to see had taken possession of his brethren.

37. So when another hymn had been sung, Jonathan, who was filled with a spirit, arose to preach.

CHAP. X.

Jonathan's text—he preaches, 1—6; *no change after death—old rusty dollars in heaven,* 7—17; *comparison of a black sheep—Jonathan's error examined, and his case hopeless,* 18—26; *Jonathan carried by two angels from heaven to hell,* 27—34; *the Lord puts a man on horseback,* 37—44.

1. Whoso readeth, let him understand, that whatsoever appeareth in this and the succeeding chapter, in parenthesis, thus: ( ) was spoken silently by Abraham.

2. Then proceeded Jonathan to explain, and expound the words of his text, which were in the book of Job, the patient man, ninth chapter *and thirtieth verse.*

3. His speech was vociferous, and his manner ungainly; and as he preached, he said, In the Bible we read of an enduring hell—a hell for sinners! O, blessed book!

4. (Verily, how this man loveth sinners! And how he delighteth in the belief that a hell is provided for them! And how blessed in his view, the book which revealeth it!)

5. In it we learn also that an atonement is made for all; but hence it does not follow that all will be saved.

6. (In it we read that an atonement is made for all, and hence it does follow that God will have all men to be saved; as he would not commence a work without counting the cost, and being able to finish it.)

7. What, sinners going to heaven without a change! They would be unhappy in that holy place. They would have no employment there.

8. The miser can't rub his old rusty dollars in heaven! Some say they will be changed at death, but it is not so.

9. (Beware, lest thou be found contending against God! We believe, as did Jesus Christ and the apostles, that we shall all be changed in a moment.

10. *That this corruptible shall put on incorruption; this mortal, immortality; death be swallowed up in victory, and as we have borne

* 1 Cor. xv. 51—57.

the image of the earthy, so we shall also bear the image of the heavenly.

11. And that in the resurrection. we shall be, not frail and imperfect as in this present evil world, but as the angels of God in heaven;

12. *And we shall be the children of God, being the children of the resurrection; for the mouth of the Lord hath spoken it.

13. Can't rub rusty dollars in heaven! Then thou mayest be assured, that many there are who call themselves christians, and who rebuke others, who will find no congenial employment there, if so be there is no change after death.

14. Yea, all christians will be subject to sinning and sorrowing, to mourning and complaining, to persecution and affliction,

15. To backsliding and falling from grace, to backbiting and defaming, to hatred and contempt, even as at the present.

16. But this is more than Jonathan himself is willing to allow; for he doth not believe it.

17. Therefore, let him cast first the beam out of his own eye, then, peradventure, he may see clearly to pluck the mote out of his brother's eye.)

18. ¶ But Brayton continued, and said, Take a black sheep, and carry it out of this State into an other, or even into the town of Greenwich, and do you spose its hair, or wool, would become white? No.

19. No more will it change the sinner, to be carried out of this world into an other, let who will say so.

20. (O Jonathan, thou dost err, not knowing the scriptures, nor the power of God. Thy comparison is imperfect as the mind that formed it.

21. Believest thou, that if thyself shouldst be taken from Natick and brought to Phenix, it would transform thee into a pure, and decent saint, and make thee love even the Universalists, and other sinners, with a pure heart fervently?

22. Would it make thee do by others, as thou wouldst that others should do by thee?

23. Would it cause thy tongue to cease from evil, and thy lips to speak no guile?

24. And would it make thy words and actions chaste and holy as the sinless Savior? Thou knowest it would not.

25. And yet, apparently, thou thinkest that if death should quickly sunder thy thread of human life, even while thou art reviling christians holy as thyself, thou wouldst straightway be pure and spotless near the eternal throne!

26. But let me tell thee plainly, brother Jonathan, that if there is no change at death, or after, thou never canst be saved—heaven can in no wise be thy home.

* Luke xx. 35, 36.

27. Even if thou shouldst attain that holy place, with all thy present feelings, and shouldst use such slanderous language as thou now dost towards men whose virtues thou wouldst do well to pattern;

28. Two of the lowest angels would be directed to bind thee hand and foot, muffle thy tongue, and cast thee out into the deepest pit, saying, in the bitter language of the Bard, Thou demon! go prowl, where kindred fiends howl!

29. Yea, in spite of all thy present dreams of heaven, and happiness, and glory, and robes of unspotted whiteness, thou wouldst be found a black sheep still, if indeed thou wert not placed amongst the goats.

30. Beware, then, lest in striving to close the door of paradise against thy fellow creature, thou shuttest up the kingdom against thyself.

31. If the doctrine that thou so much despisest be not true, thy doom is endless ruin. For is it not written, Thou shalt not bear false witness against thy neighbor?

32. And also, Every liar shall have his portion in the lake that burneth with fire and brimstone?

33. Thou art, at best, a poor, frail, erring, dependent creature, like other men;

34. And if the great and good Creator can, and will, pardon thy *ins, and save thy* soul, none need *pair; for he will* surely pardon *ave the world.)*

35. ¶ Then Brayton continued and said, Christians! you and ought to be ashamed before God to-night!

36. (Truly, thou hast uttered th thoughts of my heart. For if th conduct, and that of thy brethren doth not make thee feel abased be fore the Lord, thy conscience mus have become either so tender, or s hard, thou durst not use it.)

37. ¶ Still Jonathan proceede and said, I 'll tell ye a story of hov God answers prayer.

38. A hardened wretch despise a protracted meeting. God's peo ple prayed for him without ceasing and God heard their prayers.

39. He found the man threshing grain, and took him right down i his barn.

40. He then took him and pu him right on his horse, without an saddle or bridle—nothing but a old halter.

41. He carried him right dow to meeting, and converted him i fifteen minutes!

42. Yes, the man drove as har as he could, got to the meeting hous door, jumped off of his horse, an turned him right out loose, an rushed right in where God's peopl were praying for him!

43. They were all astonished He fell right down among them an went to praying, and God spak peace to his soul in fifteen minute in answer to prayer!

44. God's people here ought

get close up to the judgment, and take one hand hold of heaven and the other hold of hell, and pray, and wrestle with God to keep sinners from dropping right down into hell!

CHAP. XI.

What could be done with a converted reprobate? 1—10; *Men hate God, Why?* 11—15. *Jonathan preaches,* 16, 17; *He reviles Abraham,* 18—24. *Blackguards his spectacles,* 25—40.

1. (Then said Abraham, Suppose by this benevolent and mighty effort—this grasping heaven and hell in thy two fists—a reprobate, whom God had determined to damn forever, should be converted;

2. Pray tell me, Jonathan, where wouldst thou have him placed? He could not go to heaven. This was all fixed beforehand, and the door was closed.

3. What should be done? There is no half-way place between your heaven and hell, but the Great Gulf.

4. And a Gulf, bounded on one side by a bottomless pit, is, to say the least, a place of doubtful character,

5. Which cannot have a local habitation, though it has a name, and into which neither saint nor sinner would thank thee to introduce him.

6. What then, I ask thee, wouldst thou do with a converted reprobate? Thou canst not tell.

7. Thy violent struggle to get near the judgment, seize upon heaven and hell, and wrestle with the Almighty to save a reprobate, is like water spilt upon the ground.

8. That thou hast succeeded to take fast hold of the place last named, I bear thee faithful witness: yet all this availeth thee nothing.

9. As to the wondrous story thou hast told, it proves, if true, that the prayers of others are more effectual than those of thee and thine;

10. For thou hast offered many, very many especial petitions for Abraham, without avail.)

11. ¶ Furthermore, Brayton spake and said, Men hate God more than any other being. Sinners get mad with God.

12. (Even so, brother; and it is because men of thy faith give him a bad and unholy character.

13. Whilst thou continuest to represent him, in some of his attributes and doings, worse than the very cloven-footed evil one,

14. Thou mayest expect that men believing what thou sayest, and having some regard for goodness, will dislike and oppose the enormities thou givest to his character.

15. I tell thee seriously and truly, that, if thou wouldst make thy hearers love the Lord, thou must place Him before them in a lovely character.)

16. ¶ God was here last night: He has been here two or three days'

Men rise right up from their seats here, to talk to God, and oppose him!

17. (Vain man! Dost thou pretend to be God? And therefore doth he who opposeth thee, oppose God? And he who speaketh to thee, address God? Know thou then that TEKEL, TEKEL is plainly written upon thee.)

18. ¶ Some men will go miles to meeting, and stay all day and all night to prevent souls from going to heaven.

19. A man who gets up here is a black deceiver! He is no christian! He is nearer a fiend of hell than a christian!

20. (I say unto thee, Elder, there are doubtless several christians, between thee and me, unto whom I am nearest. Understandest thou this saying?)

21. ¶ Let God cut off the brittle thread of life, and what would he be in half a minute?

22. (I hope he would not be an uncharitable reviler. But be careful, Jonathan, lest thou be thought devoid of christian charity, even by thy followers.)

23. That individual man here to-night, may be offended!

24. (No, friend Brayton, I shall not be offended with a poor fellow creature, who knows not what manner of spirit he is of, and is ignorant *of the things* whereof he affirms.)

25. I don't care how many glasses, or spectacles, a man m give him an appearance, not the truth of God in h

26. ¶ Now it was sc eye-sight of Abraham hi dim, by reason of sickne past, and he therefore pair of spectacles to rest nose;

27. That he might th sily look straight before ponder the paths of his fe chose light and not darkn

28. And when he saw adversary had become we decrying his doctrine and tian character,

29. And had fixed hi upon the glasses that w his eyes, he was quite am taking them from their res he carefully wiped the d from, saying,

30. Poor Spectacles! indeed, though innocent for a share of the bitte heaped without measure, owner.

31. In time past, thou fully shielded mine eyes and in time present, thou remain in the fore-front test battle,

NOTE, Verse 25.—The idea to convey here was, that Ab spectacles simply to give hi classical, or dignified appear which nothing could possibly from the truth.

32. Exposed to its pitiless peltings, and bravely and successfully parrying the thrusts that this unholy fellow directeth at my reputation.

33. Verily, thou art a shield and a defence; for hadst thou not attracted the attention of this great theologian, he might, instead of speaking of thee, have again cursed thy wearer.

34. Surely thou art a friend indeed, being a friend in need. Thou art my most forward friend, for thou goest even before myself, and through thy fore-sight are many dangers discovered and avoided.

35. My love to thee is even now greater than ever, since for my sake, thou hast cheerfully become a mark for the finger of clerical scorn to point at.

36. Return thou again, thou good and faithful servant, unto thy wonted place upon my water-tower,

37. For thou art a most trusty sentinel, and I will keep thee henceforth before mine eyes.

38. Through thee mine enemies are reflected more clearly, and the countenances of my friends appear more pleasing and delightful.

39. Without thine aid a misty veil is cast over the fair face of nature; but with it, the vail is taken away. Surely thou art a lamp unto my path.

40. As these words went forth from his mouth, by a sudden signal from his *right hand* the faithful sentinel sprang upon the place from whence he had been taken.

CHAP. XII.

Mourners called forth, 1—5; *Harris rebukes the Universalists, and exhorts Abraham to his face*, 6—15; *Elders direct the work of the Lord, and the legs of the people*, 16—25; *the people depart*, 26—28; *the Elders, vexed with Abraham, plot his destruction*, 29—35.

1. Now after Jonathan had ceased to discourse about the spectacles of Abraham, and the other important matters that occupied his mind,

2. Behold, the mourners were called upon to place themselves upon the anxious seats.

3. And Jonathan stood and urged the people most vehemently to come forward and get religion, if they would escape from hell, and fly to heaven.

4. And there were many, who from various motives had become anxious, and would fain press forward; but the house was filled, and there was much confusion.

5. But it was a wonder unto many how any, even the young and unwary, could be convicted and become anxious, by such unchristian conversation, as that unto which they had listened.

6. ¶ Now in the midst of this confusion, the man, whose name was Harris, arose and desired permission of the Elders to open his mouth and speak, as a certain matter rested weightily upon his mind.

7. And Abraham said to himself, Surely, he is a man, and he is ashamed of the treatment I have received at the hands of his brethren; and the civility that is within him, directeth him to apologize.

8. Howbeit, he deserved not the credit which Abraham was desirous to accord unto him; for no sooner had he obtained audience, than he ungraciously renewed his attack upon him and his friends.

9. He turned his face towards them, and rebuked, and exhorted them, and denounced their doctrine;

10. But his words were as Solomon hath somewhere said, Like a broken tooth, or a foot out of joint; inasmuch as they were unfitly spoken, at an improper season.

11. But as he spake concerning himself, he said, Behold, I am but a babe in Christ, I have got only to A, in the alphabet of grace,

12. Then spake Abraham in his mind, and said, Even though thou art a child in grace, I would that thou wert a man in manners, for then we should not receive such ungainly treatment at thy hand.

13. As thou hast but just begun to lisp A in the alphabet of grace, doth it become thee to rise up, and attempt in this manner, to instruct men, who are as far beyond A, as *thou art beyond* nothing?

14. When Harris had left speaking, and one whom he had addressed wished to reply, his mouth was stopped;

15. For it was a violation of their law of expediency, to hear more than one side of a disputed question in theology.

16. ¶ The priests boldly asserted, that all their doings in this protracted meeting, were the work of God, and the work of grace;

17. And that the Holy Spirit was present, filling their hearts, and the hearts of the church, and of the convicts, and of the converts, and directing their movements.

18. But Abraham doubted the truth of this saying, for he perceived that, in every case, when the church and the converts, and the anxious, had come forth for prayer,

19. Lo, the Elders were compelled to tell both male and female, old and young, whither and how they should place their knees, and their faces, and their bodies;

20. Both when they should bow themselves down, and when they should raise themselves up. And he said,

21. If these were filled with the spirit of the Lord, verily, it would instruct them in this matter.

22. For the spirit of the Lord is a spirit of knowledge, but the spirit which these possess, is a spirit of fear and ignorance,

23. And therefore it doth not instruct them, as to what should be

done with the knees, when they would pray unto the Lord.

24. And if indeed the Elders themselves possess the Spirit of the Lord, it manifests itself in many things, much as the spirit of the world and of the evil one is wont to be seen.

25. For he began to fear that both John and Jonathan, who were the managers of the whole matter, were hypocritical and vain.

26. ¶ Then departed the people from the sanctuary, for it began to draw towards midnight, and their eyes were heavy.

27. But Abraham went not that night to his own hired house in the wilderness, but tarried at the house of a friend, who of late had renounced the creeds and traditions of men, and embraced Jesus as the Savior of the whole world.

28. And when prayers and thanksgiving had been offered at the family altar, they slept soundly; for the blessing of God was with them.

29. ¶ But on that night could not Baker and Brayton sleep, for slumber crept slowly upon the enemies of truth;

30. For they were sorely vexed with Abraham, and were casting in their minds, as to how they should manage, and what should be done unto him.

31. For they feared him greatly, lest he *should expose their* devices, and bring to light their hidden things of darkness and dishonesty.

32. It was therefore determined that, on the morrow, he should in no wise escape.

33. Preparations were accordingly made to thrust him out of the synagogue, without ceremony, if he should again arise, and attempt to move his tongue.

34. And certain men among them, held themselves in readiness for the work.

35. Whether they were bound by an oath, like the Jews of old, that they would neither eat nor drink till he was either slain or driven from the land, deponent saith not.

CHAP. XIII.

Abraham warned by his opposers, inquires of the Lord, and seats himself in their midst, 1—11; *Baker prays about the sheep skin, and mocks before the Lord,* 12—21; *Benedict preaches, and Abraham commends him, and the people depart,* 22—29; *Abraham's friends anxious for his welfare, but he fears not,* 30—37.

1. Now when the morning was come, and Abraham had arisen to eat bread, behold, a message was brought unto him, saying,

2. Beware, and enter not again into our synagogue, lest evil befall thee.

3. But go thy way in peace, and let us alone; for the work of God is commenced, and we are determined it shall not be hindered.

4. Then said Abraham, Surely, even mine enemies round about me are mindful of my welfare.

5. Doth not the milk of human kindness flow in the hearts of those, who thus timely forewarn me of impending danger?

6. Nevertheless, wheresoever the Lord directeth, there will I go; and whatsoever the Lord sayeth, that will I speak, fearless of the enmity of those, who bring wicked devices to pass.

7. And he inquired of the Lord touching this matter. And the Lord said, Go up, even yet again, into the camp of thine opposers;

8. And, behold, I, even I, will be with thee; and it shall be given thee in that same hour, how thou shalt demean thyself, and what thou shalt speak.

9. Fear not, for their violent dealings shall come down upon their own pates, but not an hair of thy head shall fall to the ground.

10. And he went straightway, and did even as the Lord commanded.

11. And when he had seated himself in the midst of the congregation, the people marvelled, and the priests looked one upon an other.

12. ¶ Then Baker turned his face towards Abraham, and prayed with a loud voice, saying, Lord, if any body comes here to disturb our meeting to-night, Lord Almighty, shut *his mouth!*

13. Strike him down! Strike him right down! Strike him down like Saul of Tarsus! Let him fall like Dagon before the ark of God, when his head was broken off!

14. O Lord God! shoot the Holy Spirit right through his soul! shoot the Holy Ghost right straight through his soul!

15. O Lord, let him deceive the people no longer! Tear the sheep skin right off of him, and show the people the wolf!

16. He is not contented to damn his own soul, but is trying to damn others!

17. O God, how he will feel when he gets down into the flames of hell! Yes, then he 'll feel, and his deluded followers will reproach him to his face to all eternity with the damnation of their souls!

18. And with very many other words did he thus blaspheme before the Lord who made him. And his fanatical followers said Amen and amen.

19. But some were filled with astonishment, and pity, and disgust, and said, If this is the spirit of the man, from his religion, Good Lord deliver us.

20. And Abraham said, in his heart, If the Lord were not more merciful than the doctrine of this same John describes him, he would smite him upon the mouth as a whited sepulchre, for the presumptuous sins of his lips.

21. Such solemn mockery for prayer, will meet with no acceptance at the throne of God. This deluded man knoweth not what manner of spirit he is of.

22. ¶ Then Benedict, whose surname was Johnson, opened his mouth, and preached unto the people from the book of truth.

23. And although some of his sayings were deemed erroneous by Abraham, yet his spirit and language were unlike those of John and Jonathan; and he uttered many things that were faithful and true.

24. And when he had done speaking, Abraham advanced to the altar, and took him kindly by the hand, and gave him thanks for the portion he had meted out to every one in due season;

25. Giving him assurance that the truths he had uttered were received, the errors rejected, and the spirit he manifested appreciated and admired.

26. Then answered Benedict, saying, I ever desire to possess a right spirit, and to speak in the exercise thereof, and I have no enmity against any one.

27. And Abraham said, Amen, the Lord grant it may be ever so with us all.

28. Now while they spake thus with each other, behold, other Elders were standing by; but they spake not a word to Abraham, neither good nor bad.

29. Then all the congregation departed, for the day was far spent, and the night was at hand.

30. ¶ It came to pass when the even was come, and the hour to go up to the temple had fully arrived,

31. That certain friends of Abraham came unto him, saying, Shall we not go up with thee this night to the sanctuary?

32. For we hear that our enemies are plotting thy destruction, and have prepared themselves to inflict personal violence upon thee, even in the temple of God.

33. Shall we not, therefore, accompany thee even into the midst of the congregation, lest evil befall thee at the unsanctified hands of our inveterate, and enraged opposers?

34. But Abraham answering, said, I tell thee Nay, for I have not the fear of my foes before mine eyes.

35. Their unhallowed threats of violence pass by me as the idle wind; inasmuch as they are, as one of their own poets hath wisely said, Light as a puff of empty air.

36. No man, therefore, shall go with me, neither will I go up alone; for the Lord will be with me, and honesty and truth shall be my shield and my defence;

37. And no harm will in any wise befall me, though I shall speak in the ears of all the people, if the Spirit of the Lord directeth.

CHAP. XIV.

Abraham in the Sanctuary—Jonathan boasts—a brother—Abraham, a fiend in hell, 1—11; *Experiences related,* 12—14; *Abraham prays aloud for the Elders,* 15—26; *Elders angry—tremendous confusion, but nobody killed,* 27—42.

1. So Abraham went, and the Lord was with him. And it was the hour of prayer, and the people had assembled in conference.

2. ¶ Then spake Jonathan, in a vain and boastful manner, as though he would bid defiance to Abraham, being fully prepared to pray him down, should need so require.

3. And he said, We have got more here to-night to pray, than we had last night!

4. There is liberty for the brethren and sisters to speak for Jesus, and for those who are anxiously seeking God, to make it known. I hope christians will improve the time.

5. Then were both prayed and spoken many things against the faith once delivered to the saints, as received by Abraham.

6. And he, or she, who denounced it the most noisily and lustily, received the most applause.

Note, verse 1. It was the practice to hold a conference, or prayer meeting, from 6 o'clock till about 8 o'clock in the evening at which time the operatives were let out from the Cotton Mills. A recess of 15 or 20 minutes was given, when the regular *preaching services* commenced, and the *house was usually* crowded.

7. And one prayed loudly unto the Lord, either to convert or take the Universalists out of the way. And as he prayed, he said,

8. O Lord! the car of salvation is rolling onward through these villages; and, O Lord, if these unbelievers and opposers will not get themselves out of the way, let them be crushed to death beneath its ponderous wheels, and sent down quickly to hell!

9. And he spake of Abraham as being a fiend out of hell, and then prayed, saying, O Lord, show him what he would be in one half moment, if thou shouldst take the breath out of his body!

10. He would be a fiend in hell with the damned!

11. And as he said these things, Amen was heard throughout the camp of those who would command fire from heaven to consume their neighbors.

12. ¶ Now when others had prayed, and had given their testimony as to what the Lord had done to deliver and preserve them from the fatal error of Universalism, and a home in hell;

13. How he had saved one by the accidental overturning of an ox-cart; another, by a deep wound which bled profusely;

14. And still another, by washing his hands, while in a dream, in the innocent blood of a rabbit, which was cut in twain by an axe, and

which he verily supposed to be the atoning blood of the Lamb.

15. Behold, when all these things and many more, had been spoken, the spirit of prayer and supplication came upon Abraham;

16. For he was moved upon deeply to pity and commiserate the ignorant condition of many that were about him.

17. And he did most ardently desire that knowledge and faith, and hope, might take the place of ignorance, and unbelief, and despair.

18. So he quietly laid aside the cloak that was round about him, and bowed himself down in the midst, even in the midst of all the people.

19. Then prayed he humbly and fervently unto the Lord, giving thanks for the providences of his hand, and the promises of his word, and imploring blessings upon those about him.

20. The careless, the sinful, the erring, the doubting, the convicted and the converted, were all brought up in remembrance before the Lord.

21. But especially did he pray for the Elders, by whom he had been evil entreated, that they might henceforth be clothed upon with salvation;

22. Possess more love to God, and to their fellow men; more christian charity, sincerity, humility, heavenly-mindedness, brotherly affection;

23. And more of all the christian graces that adorn a meek and devoted follower of the Lamb of God.

24. That they might become more and more like the divine Master, understand more of his doctrine, be baptized into his blessed spirit,

25. Have that perfected which was lacking in their faith, and thereby be made to rejoice in the fulness of the blessing of the Gospel;

26. And be enabled with joy to draw water from the wells of salvation, and pour it out abundantly unto the people, that their hearts might be filled with gladness, and their tongues shout aloud for joy.

27. And with many other words did he pour out the warm effusions of his heart unto Him who heareth prayer.

28. ¶ Now it was so, that when the Elders beheld Abraham in the attitude of devotion, and heard his voice lifted up in fervent prayer, as he poured out his soul to God;

29. They were exceedingly annoyed, and their faces grew dark with confusion.

30. And there was a very great commotion, both among them, and their chief followers;

31. So much so, that an aged sister of their own communion, who was quietly disposed, said unto one of their own number, Go, I pray thee, and still the Elders!

32. Thus did they abundantly

manifest the truth of the saying, Satan trembles when he sees the weakest saint upon his knees.

33. Then were the enemies of Abraham in a great strait betwixt two; for while some would fain have thrust him out headlong, others were awed into forbearance;

34. And though the priests were agitated, and hurried to and fro, and demeaned themselves improperly, yet no man laid hand upon him, for fear of the consequences.

35. For many men, even some who were not the friends of the doctrine of Abraham, when they saw the disposition of the Elders towards him,

36. Arose, as with one consent, and stood upon their feet, that if need be, they might interpose between him and violence.

Note, verse 34.—The Elders in this case, I was told, behaved most ridiculously, acting like partially deranged men, consulting together—running up into the desk and down again; and one, in particular, seized the skirts of his garment that were behind him, and drew them under his arm, that they might not impede him in the practice of his pedestrian antics. And all this simply because one whom they esteemed a sinner, was praying unto the Lord! Oh, to what lengths of ridiculousness will sectarian bigotry sometimes lead men, who, on other occasions, and other subjects, possess and exercise common sense like other people! How true it is that bigotry has no eyes.

Note, verse 36.—It was customary for *the people not to stand*, but either to sit *or kneel, during prayer.*

37. But no violence was offer
for though some were prepared
seize upon him, and cast him
if he arose to speak, they had
counted the cost of doing thus u
him if he knelt down to pray.

38. Moreover, they knew
would be unpopular, even with
multitude of believers in endl
punishment, to have a fellow c
ture dragged from the sanctu
while on his knees humbly besee
ing God to bless them.

39. It would be too plainly
these wicked Jews, who gnas
their teeth upon the martyr S
phen, and stoned him to death wh
in the act of prayer.

40. Thus the plan of these
ders was defeated; and as Da
in the lion's den, and the three w
thies in the fiery furnace, were s
so was Abraham in the midst of
opposers.

41. And when the first tum
was subsided, the congregation g
ear, most attentively, to the wo
of his prayer.

42. And when they contras
the spirit thereof with what th
had sometimes witnessed from
lips of their own Elders, they sho
ed Amen and amen, until his p
tion was ended.

43. Now in all this, he sinn
not against any command of
chief Priests and Elders; for
though they had forbidden him
speak and exhort, they had in
wise said, Thou shalt not pray.

CHAP. XV.

Brayton prays at Abraham—would be willing to shake hands with him in heaven—but despises him now, and why? 1—24; *an Elder prays—cobweb castles,* 25—40; *bottomless pit uncapped, and Abraham shaken over it,* 41—45; *prayer not answered,* 46—48; *the Elder's charity,* 49—55; *more prayers, but no answer,* 56—58.

1. At this time, Brayton was standing in the sanctum sanctorum, or chief seat in the synagogue, where he could watch the people, and behold all that was done.

2. No sooner had Abraham ceased to call upon the name of the Lord, than he began praying in a most uproarous manner, and with the most perfectly unimaginable gestures.

3. Every feature was distorted. Sometimes he bowed himself upon the desk before him, and anon he stood erect with his face turned upward;

4. And meanwhile, he also moved from side to side of the place he occupied, as if unconscious of what he did.

5. And such a torrent of words, such an unholy commingling of the sacred and profane, perhaps never before, in such a manner, were offered unto the Lord.

6. It may well be concluded that this was what some would call agonizing in prayer; and surely, it must have been agonizing to many of the audience.

7. *Sometimes he spake good* concerning Abraham, and sometimes evil. And as he prayed, he said, Oh Lord God! don't let that man ever pray again in public, till he comes and kneels down here before the altar, and gets converted to God!

8. O Lord, thou knowest he is a man of talents, and might be made of great usefulness in the cause of truth! Suffer him no longer to lead souls blindfold to hell!

9. We trust he is not yet beyond the reach of mercy! We hope yet to have the privilege of shaking hands with him in heaven!

10. AMEN, heartily responded Abraham.

11. Still Jonathan continued, and as though he feared the Lord would misunderstand him, he said, But, Lord, not unless he repents of his sins, and becomes converted to thee!

12. And with other words did he speak of Abraham, both representing and misrepresenting him before the Lord.

13. ¶ Doubtless thou wouldst be glad, O Jonathan, to be assured that thou shalt shake hands in heaven, even with the opposers of thine errors; for thou wouldst then be certain of arriving there thyself.

14. But why dost thou despise him now, and haughtily refuse to extend the hand of friendliness and love?

15. I know the cause, for one whom thou hast told, hath told me,

16. Thou fearest that, shouldst thou be kind to him, thy followers might think thee friendly to his doctrine, and be so too.

17. But thou needest not have fears for this result; for in moving thy tongue, in public, for one half hour, in thine accustomed way of slanderously reporting his precious faith, thou wouldst prevent all this.

18. But let me tell thee, Jonathan, as I have already told thee in time past, Behold, it is written,

19. Thou shalt not bear false witness against thy neighbor; and that all liars shall have their portion in a certain lake.

20. If the doctrine thou so much despisest be untrue, thy case is desperate;

21. Thou never needest either hope or fear that thou shalt shake hands with Abraham, or sit down with Isaac, or Jacob, in the kingdom of heaven.

22. For the hell thou dost so eagerly preach for others, will surely be a receptacle for thyself.

23. Thou canst not escape; for with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again.

24. Take heed, therefore, how thou dost advance to pull a mote out of thy brother's eye, when a beam is in thine own eye.

25. ¶ *It came* to pass when the *prayer of Jonathan* was ended, that an other Elder began to call upon the name of the Lord.

26. And his mind also, was much exercised towards Abraham and his doctrine.

27. And as he prayed, he said, O Lord, we beseech thee, let the Universalists' foundation be destroyed, and let their cobweb castles be blown away.

28. Then said Abraham within himself, If indeed we have castles that are made of cobwebs, we also pray that they may be blown away by the breath of the Almighty.

29. Let our opposers treat us with kindness. Let them neither mis-represent us before the Lord, nor before the people.

30. Let them show that they themselves are christians, even if we are fiends, as they protest;

31. And then let us reason together, as saith the Lord, (for hardened as we are, and destitute of grace, we can reason calmly and cheerfully) and carefully examine the doctrines we believe;

32. And then if our religious castle is built of cobwebs, peradventure, it will be manifest to us and to all men; and we will abandon it at once, and seek a stronger refuge.

33. But if thou believest our castle is thus slenderly framed, and unskilfully put together; and if thine is built of stone, and cemented strongly,

34. Why dost thou so much fear to have them come in contact before the people?

35. Fearest thou that thy castle of stone would be shivered in fragments by one of cobwebs? We have no fears. Let truth and falsehood grapple.

36. ¶ Again. Thou prayest that our religious foundation may be destroyed. Brother, thou knowest not the burden of thy prayer.

27. Wouldst thou have Jesus Christ, the righteous, destroyed? I know thou wouldst not.

38. Nevertheless, he is our sure foundation, our tried and precious corner-stone, in whom we trust for salvation.

39. And, as it is written by our brother Paul, Other foundation can no man lay, than that is laid, which is Jesus Christ.

40. Let this foundation be destroyed, and both thy castle and mine would be undermined and fallen, like unto a house builded upon the sand.

41. ¶ Still continued the Elder earnestly to pray for Abraham, saying, O Lord, convert this man. If thou didst ever hear and answer prayer, Lord, hear and answer now.

42. And we know that thou hast answered prayer; and we know that thou wilt answer now. We know that that man trembles now, and is agitated before thee.

43. Lord, *deepen the* work of conviction in his heart! Bring him down humble among these anxious souls!

44. O Lord, shake him over the bottomless pit! O Lord God! uncap the bottomless pit, and shake him over it!

45. And with other words did he continue vehemently to pray, while the priests, and those that were about the altar, said Amen and Amen! Do, Lord! Even so let it be!

46. But the Lord hearkened not, neither did he answer. The castle of Abraham was not blown away, his foundation was not destroyed, nor did he in any wise tremble, as the Elder had said.

47. Neither was he shaken over the bottomless pit, according to the Elder's desire.

48. But he remained unscathed, unhurt, unsinged and uninjured, both in body and mind.

49. ¶ Now doubtless in all these things, the Elder was sincere, and aiming at the best good of his opponent.

50. He* remembered, perchance, that the conversion of brother John, was brought about by his being shaken over hell, and he therefore prayed that Abraham might be treated likewise.

51. And it showed forth the goodness of his heart, that, when the awful place was uncapped,

* See Chap. iv. 39.

when the covering was completely removed,

52. He forbore to pray that his opponent might fall therein, and be lost forever.

53. Therefore, let it not be said, that no good thing can come out of Nazareth.

54. And, behold, how sublime and deep the thought, that a pit without a bottom, should have a top, a cap, a cover!

55. And how much more wonderful still, the amazing thought, which great divines have brought forth, that the bottom of this bottomless pit, is paved with the skulls of infant children!

56. ¶ Then prayed others also, long and loud and earnestly; but their petitions were as water spilt upon the ground;

57. For no answer came, except that the confused excitement increased, and the minds of some were like a reed shaken with the wind, and tossed.

58. But the Elders waxed more and more like the troubled sea, whose waters cast up mire and dirt.

NOTE, verse 55.—I have been amused by the anecdote of a boy, who for some misdemeanor, was imprudently threatened by his Sabbath school teacher, with being sent to hell with the damned.

"There are no damned there, sir," quickly replied the boy. "What do you mean by that?" inquired the teacher, with a stare of astonishment at the heresy of his pupil. "Mean, sir? why, that they all went out long ago." "Went out! how?" "Why, sir, you told us last Sunday, that hell is a *bottomless* pit, and mother says a thing without a bottom can't hold any thing. And so, you see, the souls all went right out of hell as quick as they put them in; for there wasn't any bottom to it, and they'd no notion of staying there and be damned." "It is one of the holy mysteries," replied the teacher, "and you are too young to understand such things." "Yes, sir," retorted the lad, "I rather guess it is one of the *hole*-y mysteries, or they wouldn't have got out so quick."

The teacher turned to the next scholar, saying, "I'll hear your lesson, Thomas."

CHAP. XVI.

Baker preaches—his poor wife and child—his motive, 1—12; his text—illustrations—Abraham's comments, 13—24; great salvation—John Randolph—Abraham's Book—what we cannot escape, 25—41.

1. Then Baker arose to preach, and his text was about the great salvation, and the way of escape.

2. And he spake and said, Behold, the ways of Providence are dark and mysterious.

3. My poor wife sickened and died, some twelve months since, or I should not, perhaps, have been standing here before you.

4. I am thus left without a bosom companion, free to go from place to place, to preach the gospel of the kingdom of God.

5. But, alas, alas, my poor, innocent and helpless child! It has no pious mother's prayers to bless it,

nor tender care to console and nourish it.

6. And as he continued to speak in this manner, and as it was written in Abraham's Book of Remembrance, that he oftentimes before had spoken on this wise,

7. Abraham could not forbear saying, Surely, this must be a moving argument, and craftily calculated to excite an interest, and kindle the fire of sympathy, if not of love and hope, in the susceptible hearts of a certain portion of the fair community;

8. (For John, be it understood, was not well stricken in years, having scarcely passed the flower of his youth.)

9. Doth not this man intend to smite with the dart of Cupid, rather than with the arrow of conviction? Doth he not in all this, draw a bow at a venture?

10. And when it was afterward told to Abraham that this same Baker had smitten the heart of a certain damsel, in the midst of this religious excitement;

11. And that he apparently desired to take her to wife, he said, Verily, as I thought, so hath it come to pass;

12. And the mistake is mine, or Phrenology untrue, if his animal organs are one jot, or one tittle inferior to his spiritual developments.

13. ¶ Then came John unto his text, viz.: How *shall we* escape, if we neglect so great salvation? And he spake on,

14. Saying, Salvation meaneth deliverance from positive evil or danger; and an introduction to happiness and safety.

15. Then proceeded he to illustrate this saying by a man, who fell into the water, and escaped undrowned; by an other, who escaped from a burning dwelling;

16. And by a shipwrecked mariner, who would give thanks for a plank, to save him lest he perish.

17. ¶ Then said Abraham, Even so, brother John, also believeth the Universalist, that man is to be saved from positive evil and danger.

18. But it is no where written, that he is in danger of endless suffering. Nor did the Savior pray, nor teach his disciples to pray, to be delivered from such a state, but from the present evil world.

19. All thy exertions, therefore, to save men from eternal plagues, and heavy chains, tormenting racks and fiery coals, are as water spilt upon the ground, or love's labor lost.

20. For the great and good Father of all, would never make the helpless creature man for such a dreadful state, nor such a dreadful state for the helpless creature man.

21. Even thou thyself wouldst not perform a deed so fraught with cruelty. Thou canst not do it, nor even wish it done, unless thou art

an inhuman monster, as thou art not.

22. And is not the Creator better than the created? Yea, he is too wise to err, and too benevolent to be unkind to any of his creatures.

23. He will save us from sin, by holiness; from the grave, by a resurrection; from death, by immortality; and from present evil, by future good.

24. And this is even as John himself did afterward assert, saying, The gospel delivereth from the guilt and power of sin. Not from all our troubles here, but it will in eternity.

25. ¶ Then continued Baker to speak of the greatness of the salvation—of what we should not escape, and of the danger of neglecting the soul.

26. We shall not escape a guilty conscience; for conscience will not always sleep.

27. John Randolph could not be an infidel, because his mother laid her hand upon him, in his youth, and prayed.

28. In his last moments, when the hand of death was laid upon him, and he was asked about his state of mind, he desired that a card might be given him, which was blank upon either side.

29. It was accordingly done; and upon one side with a trembling hand, he wrote the word REMORSE; then turning to the other, he wrote the same.

30. He could not escape a guilty conscience; no more can we.

31. Again: Ye cannot escape the notice of God. He has a book there, and he will read to you the whole catalogue of your crimes.

32. ¶ As Baker uttered these words, his eye was fixed in a threatening manner upon Abraham, whose book was open before him, and in whose hand was the pen of a ready writer.

33. And Abraham said within himself, Peradventure, thy crimes also may be read unto thee, and unto the people whom thou deceivest;

34. And that too, before thou art aware, and in an hour that thou thinkest not, and in a manner that thou dost not imagine.

35. But John continued and said, Ye cannot escape death. And what will ye do when God comes?

36. When his voice is heard, saying, Thou fool! this night thy soul shall be required of thee?

37. We cannot say who will be the next victim of death, nor whose funeral sermon will next be preached.

38. And in like manner did he continue to exhort, that the fears of the people might be aroused.

NOTE, verse 23.—The careful reader will discover in this verse, a complete dissolution of the difficulty which labors in the minds of many, as to how those can be saved, who die in unrepented wickedness. *Remove the sinner from temptation, and he will cease to sin.*

39. ¶ It is all true that we cannot escape death, nor foretell the hour of dissolution; but we shall be saved from its dominion by him, who is the resurrection and the life.

40. He will burst the barriers of the silent tomb, and present a ransomed and risen universe, spotless before the throne of God.

41. And the saying will be brought to pass, O Death! where is thy sting? O Grave! where is thy victory?

CHAP. XVII.

Judgment-seat—Elders point up, and the Bible down—exposition thereof, 1—19; *John an unbeliever—cannot testify with his mouth shut,* 20—36; *treatment of Christ—driven from christian temples—accursed pride,* 37—49.

1. Furthermore, John spake and said, Ye cannot escape the Judgment-seat of Christ.

2. ¶ I tell thee, John, we are all agreed touching this matter, that we cannot escape the Judgment-seat of Christ.

3. But when thou quotest this parable of the sheep and goats, and other similar scriptures, to prove a judgment in the future world, thou dost greatly err.

4. And in like manner, many religious minds do greatly err, for lack of carefulness;

5. For the priests and Elders have for ages been pointing up to a final judgment, while the Bible from first to last, has been pointing *down,*

6. And saying, Behold, I come quickly, and my reward is with me to give every man according as his work shall be.

7. The sacred writings do no where assert, that we are to go into the immortal world, to be rewarded good and bad, according to our works in this;

8. But contrariwise that, The righteous shall be recompensed in the earth, much more the wicked and the sinner.

9. Let whoso readeth, bear this fact in mind, and it will lead him into light, and not into darkness.

10. He will see that the religious world is, in many respects, upside down, and needeth to be turned downside up.

11. The judgment-seat of Christ is named by no one in the word of God, but our beloved brother Paul; and in his sayings it is found but twice; though by some preaching we should think it might be found on almost every page.

12. And Paul employs the phrase with peculiar reference to the brethren in the faith;

13. And with a design to show that their profession would not secure them from the just punishment of their evil deeds;

14. Nor allow them to cherish uncharitable judgment among themselves. (See Rom. xiv. 10; 2 Cor. v. 10.)

15. Where is the judgment-seat of Christ? It is not said to be in

the immortal world. But it is expressly said, God hath committed all judgment unto the Son.

16. For judgment am I COME INTO THIS WORLD. Now is the judgment of this world.

17. He shall not fail nor be discouraged, till he have set judgment IN THE EARTH. John v. 22; ix. 39; xii. 31; Isaiah xlii. 4.

18. The judgment-seat of Christ is, and of necessity ever must be, in the world where he executeth judgment.

19. But in this little book cannot be written all that should be said on this important subject.

20. ¶ Friend John, dost thou believe that every sin deserveth God's wrath and curse to all eternity?

21. And believest thou also, that in the future world, every one will be rewarded for his good and evil deeds, accomplished while in this?

22. I know the Calvinistic creed of the Elect and Reprobate, denieth it. But yet thou teachest it whenever thou wouldst create a great excitement, and proselyte the people.

23. But whatever thou mayest teach on this point to produce effect, just let me tell thee plainly, that thou dost not believe it.

24. Thou dost not believe that thou thyself wilt, in the future world, appear before the judgment-seat of Christ, and there receive for *all thine evil deeds.*

25. Thou expectest to receive good, and good alone, when thou shalt have escaped from thy wicked neighbors, and heretical Universalists.

26. And all the evils of sin and judgment, are to fall upon some of thy fellow-creatures, not thyself; and thou hopest to sing, with the immortal Watts, to others, and about thyself,

27. See, how the pit gapes wide for you,
And flashes in your face;
And thou, my soul, look downward too,
And sing recovering grace.

28. But I tell thee, brother, thou canst not thus escape. Heaven hath not promised all the good to one frail mortal, and all the evil to an other.

29. But its promises and threats so apply to all, that whosoever, whether saint or sinner, would selfishly grasp all its blessings, must be content to take its curses also.

30. Good and evil, vice and virtue, blessing and cursing, are so completely mingled, that every son and daughter of the human race, must have a share.

31. And if thou thyself art to be saved eventually from thy many sins, even so will be the lot of all thy fellow-men; for the hand of the Lord is not shortened.

32. ¶ Or dost thou expect to be a witness at the bar of God, against those whom thou now despisest?

33. Remember that very mouth, even thine, O Baker, will be stopped, and all the world will become guilty before God.

34. For God hath concluded them all in unbelief, that he might have mercy upon all.

35. And how much testimony wouldst thou bear, even against the sinful Abraham, when thy mouth was fast closed up, and condemnation for thine own offences was gathering upon thee?

36. Let us not, therefore, judge one an other any more; but judge this, rather, that no man put a stumbling block, or an occasion to fall, in his brother's way.

37. ¶ Then as Baker continued to discourse, he put forth the inquiry, How would Christ be treated if he should now come?

38. And Abraham, answering, said, Doubtless as in the days of his earthly pilgrimage he was treated by the Scribes and Pharisees, hypocrites, so would he be treated by those who preach their doctrine and represent their characters.

39. Those who now arrogate to themselves all the piety, and despise and condemn their neighbors, and deal damnation round the land, with a high hand and an outstretched arm,

40. Would doubtless say to the Son of God, Stand thou there, or sit here under our footstool, Come not near us, for we are more holy *than thou.*

41. Or peradventure they would pray, saying, Lord, make him come and bow down here before our feet, among these anxious sinners,

42. That we, the children of God, may pray over him, and convert his soul.

43. Yea, his doctrine of impartial love and boundless grace, would be rejected and despised.

44. And should he approach a house of worship, devoted to the common religion, and ask permission to declare therein his good tidings of great joy, which shall be unto all people,

45. He would be spurned therefrom with contempt, and driven forth into the wilderness, as Abraham hath repeatedly been, to proclaim beneath the broad canopy of heaven, his glorious doctrine.

46. Or should he humbly approach one of the splendidly fashionable temples of any sect in the land, with the same intention;

47. And the priest himself should look upon his apparel, toil-worn and travel-stained, he would probably not permit him to enter his sanctum sanctorum, and lift up his voice in the consecrated place.

48. For pride, accursed pride, hath found its way into the sanctuary of God, and into the heart of the priest, and mingled itself with the most holy things;

49. And usurped, alas, too often, the throne of holiness, and devotion, and humility, in the hearts of

the professed followers of the lowly Savior, both priest and people.

CHAP. XVIII.

Parable of sheep and goats, 1—10; eternal and everlasting—hell destroyed, and heaven safe; sinners will not build a hell for themselves, 11—39; God a good being, and loves us all—this is good news, 40—48.

1. Then discoursed he freely about the parable of the sheep and goats, as spoken by the Savior, and written by Matthew, in his 25th chapter.

2. Speaking and exhorting as though all these things appertain to the future world.

3. But canst thou not see, O thou Calvinist, that the judgment in this parable spoken of, is based upon the omission and practice of good works.

4. And doth the Calvinist believe, that the final destiny of man dependeth upon frail, human works?

5. He doth not so profess, but saith, Salvation is of grace, not works.

6. This portion, then, of inspiration, though he sometimes maketh it to serve his purpose of making proselytes, doth by no means prove his doctrine.

7. All things written therein, mean they, or refer they, to whatsoever they may, were to be fulfilled during the generation then on earth. They were to take place when Jesus should come.

8. *And whoso* desireth to understand when this coming should be accomplished, must take the Holy Book, and carefully read the sayings of Jesus, in Matt. xvi. 27, 28; xxiv. 34, and various other places of a similar import.

9. And whosoever would know the length and breadth of what the Bible means by Generation, let him read carefully in the first chapter of the New Testament.

10. And whosoever would know in what manner all these things came upon that generation, must read the works of Josephus, the historian of the Jews, where the accomplishment thereof is all recorded.

11. ¶ Furthermore, Baker spake much of the 46th verse, which is on this wise: And these shall go away into everlasting punishment, but the righteous into life eternal.

12. And he said, The same words, everlasting and eternal, are used in contrast; and therefore if the one be endless, so is the other also.

13. If an end is to be to the punishment, so also will there be an end to the life eternal.

14. If there is to be no hell, there is to be no heaven. We have as much proof of the one, as of the other.

15. And hence he argued, as he thought, conclusively, that the doctrine of Abraham could not be true.

16. But let Abraham tell thee,

thou art too hasty in thy conclusions. He dependeth not upon this passage to prove an endless life, or resurrection, beyond the grave.

17. It particularly refers to those who were likened unto sheep and goats, and who were to be punished and rewarded in that generation.

18. Moreover, the word eternal does not, of itself, prove the subject to which it is attached, endless, inasmuch as it is sometimes applied to ceremonies, covenants, hills and mountains, that have long since passed away.

19. Let him who readeth ever bear in mind, that the subject governeth the word, and not the word the subject.

20. There is not the same reason to believe death and punishment are strictly, in the broadest sense, eternal, as there is that life and happiness are so.

21. The latter may be so, the former cannot. Death and punishment had a beginning, and will therefore have an end; for God saw the end of all things from the beginning.

22. Whereas life and happiness had no beginning, they will have no end; and are, therefore, strictly eternal.

23. Is proof of this required? Then cast the eye of thy mind back to time indefinite, before the morning stars sang together, and the sons of God *shouted* for joy, and when the Great Eternal lived alone.

24. Seest thou at that time aught but life, and holiness, and happiness? Thou dost not.

25. For the Deity, at that far distant period, was, as all acknowledge, in and of himself, holy and happy.

26. Death, sin and suffering had not then commenced, and therefore cannot be from eternity to eternity;

27. While life, and holiness, and happiness, were without beginning, and will therefore have no end.

28. Hence we perceive that, even though the same word is applied to life and death, to happiness and punishment, there is not the same reason to believe them both entirely endless.

29. Hell and suffering will be destroyed, while heaven and happiness will endure.

30. John, the Revelator, assures us that death and hell shall be destroyed, and that there shall be a new heaven and a new earth, wherein dwelleth righteousness;

31. But he neglects to inform us that there shall be a new death or a new hell; for the very good reason that no such thing was revealed to him.

32. God intended to destroy hell, and will do so; and has therefore revealed to us this purpose.

33. He intended not to create a new hell, nor a new death, and

therefore will not accomplish such things; and hence the Revelator saw death and hell cast into the lake of fire, and heard a voice saying, There shall be no more death.

34. What, then, wilt thou do, O thou John, who art surnamed Baker, for a hell in which to torment those whom thou callest the finally impenitent?

35. If hell is to be destroyed and not again rebuilded, the chief doctrine that issues forth out of thy mouth, will also be destroyed;

36. For its foundation is laid on hell, and Satan is its chief cornerstone; and if the foundation be destroyed, what will thy doctrine do?

37. Will sinners build a hell in which to afflict themselves? Will the pious saints, in the exercise of their benevolence, build a hell for those they are so anxious to save?

38. Will the angels in heaven, or the Savior beside the throne of God, do this? Thou answerest, Nay; and I respond, Amen.

39. Neither will God accomplish this. And, blessed be his name, thy doctrine is untrue, and the universe is safe.

40. ¶ Moreover, there is more reason to believe in endless heaven than in endless hell, from the fact that God is a good being.

41. He would not be as likely, in the exercise of his goodness, to create infinite grief as infinite joy, —*nor infinite evil as infinite* good.

42. And he who would contend in opposition to this self-evident assertion, must in so doing, entirely disregard the reason which separates man from the brute creation.

43. And a doctrine which requires this for its support, is by no means enviable or desirable; nor does it reflect honor and glory upon the character of the great Father of all.

44. His nature is love. He loves us all. It is the nature of love to seek the best good of its objects; and he cannot, therefore, be even indifferent to our best good.

45. Is endless happiness our best good? It will be brought about. It will not, cannot fail, though the heavens and the earth should pass away.

46. Nothing can possibly prevent the accomplishment of the benevolent purposes of our God.

47. He will overcome evil with good, cause the wrath of man to praise him, and gather together in one, all things in Christ, both which are in heaven and on the earth.

48. This gracious assurance should cheer the desponding, give faith to the doubting, strength to the weary, joy to the living, and triumph to the dying.

CHAP. XIX.

Rich Man and Lazarus—prayer meeting in hell, without saints, 1—21; *Baker's*

child in hell—its mother in heaven, awfully wretched, contradiction—challenge, 22—49.

1. Still Baker continued to speak, the people to listen, and Abraham to record his sayings in the book that was in his hand.

2. And as he spake, he said, If ye neglect this great salvation, ye shall not escape an awful hell.

3. Distort the scriptures as ye may, yet, like the rich man, ye will lift up your eyes in hell.

4. ¶ I ask thee, Baker, Believest thou that the account of the Rich Man and others, is a statement of things that were? and not a parable?

5. Verily, thou speakest as though thou thus believest.

6. I ask thee, then, Did the angels take the poor man, Lazarus, in all his filthiness, and thrust him into the bosom of the faithful Abraham?

7. If so, shouldst thou, as a decent and cleanly man, covet the employment of the aged Patriarch, or wish to nestle in his bosom with the soreful Lazarus?

8. And will all who finally see salvation, rest in that same bosom? And must he hold them there to all eternity?

9. If so, how much more capacious is his bosom now, than when he was on earth? And in what fashion is it formed?

10. Has it become like unto that great sheet, which Peter in a vision saw let down from heaven?

11. And thinkest thou the other patriarchs were in his bosom? If not, Did each and every of the ancient patriarchs and prophets, have a loathsome beggar entrusted to his care?

12. Sayest thou there is some other heaven for others, than that revealed in this account? and that the saved will not all be crowded into one man's bosom?

13. It may be then, that there is some other hell for others, and therefore thou hast no right to threaten them with this.

14. Believest thou that there is literally a flame of fire in the immortal world to torment men?

15. If thou dost, thou disagreest with all the more enlightened of thine own religious sect. And if not, this passage will not serve thy turn in proof of future suffering.

16. Again. Thou believest that all in hell are totally depraved, and that no good thought can enter there. What thinkest thou of the Rich Man's benevolent desires for his five brethren?

17. And his prayer too; was it not apparently as good, and as sincere as thou thyself canst offer that missionaries may be sent to evangelize the heathen world?

18. Undoubtedly it was. And how agreeth this with thy sentiments of hell?

19. Is there to be a constant meeting there, that each tormented

soul may offer supplications for his ungodly relatives and friends?

20. And will there be none of God's people, as ye proudly call yourselves, in that place to forbid their prayers?

21. To pray to heaven to strike them down, and stop their mouths; tear off the sheep skins, and show the wolves?

22. And dost thou think the saved in heaven, and the lost in hell will dwell in each other's sight, and listen to each other's language?

23. ¶ Thou hast thyself a motherless little one, by a frequent recital of whose piteous condition (having no mother's prayers or cares to bless it,)

24. Thou hast, in this protracted meeting, doubtless moved many a female heart to pity.

25. Suppose that tender little one should, at some future time, be compelled to writhe in ceaseless anguish, amid the raging flames of an eternal hell;

26. And looking across a Gulf should see its pious Father, and raise its supplicating voice and eyes and hands, entreating for one draught of water to slake its maddening thirst.

27. And thou shouldst hear its piercing cries, and shrieks, and groans; and see its graceful limbs and lovely features,

28. Writhing amid the keenest *torments that infinity* can inflict upon a poor immortal, and have no power to minister to its wants.

29. And suppose just at this awful moment thou shouldst hear a voice, and looking around, behold close at thy side, thy dear companion—the mother of thy child.

30. She, like thyself, is gazing on the tender object of your mutual love, and listening to its cries and groans for help.

31. And as thou turnest, her eyes, filled with maternal tears, fall on thy face; her voice upon thine ear, as she exclaims,

32. O dearest John, beloved one; Haste, haste to rescue from the flames of hell our own and only child!

33. See, see! that angry, hellish fiend is now tormenting with a fiery dart, our dear first born! the only child God ever gave us!

34. The monster with a heated iron is burning out its little tongue! Speed thee, be quick, and pour some water on!

35. Thou hearest this, yea, and more also, from a bursting heart, and quivering lip; and yet thou canst not stir one step, nor bear one drop of water to thy wretched child.

36. For a great Gulf is fixed; and there thou art, and there thou must remain.

37. Couldst thou, I ask, rejoice in such a state, and call it heaven?

38. If thou couldst, thou wouldst

is the savageness of a more lemon; and thy heart would ntain one single particle of humanity, but would beat in t unison with the fiends in

But I tell thee Nay; thou canst be happy, and see thy en or thy wife, reduced to suf- in this awful manner.

Establish thou thy hell, ac- g to thy views of the poor an, and thou destroyest, with- serve, all heaven of happiness ace.

But wilt thou say, in order ide this just conclusion, that ternal feelings will exist in n? And that parents recon- o God, will look on calmly to eir children burn?

Stop where thou art, my r! For dost thou not contend fter death there is no change?

Thou surely hast advanced octrine, and do not, I beseech contradict it now, by arguing at, and awful, and a wicked e;

That all the finer feelings e lost, and even the fond r's heart be cased about with steel that love shall never !

But the world hath reason ice in God, that thy views in espect are far from right as from darkness, or good from r as truth from falsehood.

46. I challenge thee, or any of thy faith, in the most solemn manner, to make good, by consistency and proof, in the presence of thine opponent, the exposition that thou givest of this noted parable.

47. Thou canst not do it; for humanity, reason, and the word of God, would oppose thee in thine undertaking, stare thee in thy face, and make thee blush for the many imperfections in thy religious doctrine.

48. Would the reader see this subject, let him read the sixteenth chapter of St. Luke's Gospel.

49. But here more must not be said, as the small Book of Abraham could not well contain all that might be written.

CHAP. XX.

Baker speaks—fire! fire!! fire!!! Help! help!!—agitation, 1—12. *Life Boat manned,* 13—15. *Various sensations,* 16—20. *Jonathan challenges Christ to come into the gallery—holds a profane dialogue—threatens to cut his own throat, if—*21—22.

1. Furthermore, Baker continued and spake many things, the particulars thereof, and Abraham's comments thereon, will not all be written in this Book;

2. But, behold, they are written in the Book of Remembrance, that was open before him.

3. ¶ Like as a man of business by neglect might lose his money, so said John, a man may lose his soul

by neglecting this chance to secure his salvation.

4. And that the people might not fail to be aroused to a sense of their impending danger, he related the dreadful story of the burning Lexington;

5. Pathetically inquired where their poor souls are now, and then, in a loud, terror-stricken, and terror-striking voice, he cried out in the midst of the trembling audience, Fire! *Fire!!* FIRE!!! *Awake!* AWAKE!!

6. ¶ Then spake he of the good ship Mexico, that was wrecked, and of the people who were lost, and of the exertions made for their salvation;

7. And his voice was again raised and he cried out in the ears of the agitated assembly, Help! *Help!!* HELP!!!

8. And the fearful, and the unbelieving, and the weak-minded among the multitude (and they were many) were swayed to and fro, and shaken like a reed,

9. By the fearful words that proceeded out of his mouth, and by the unearthly looks and gestures that took full possession of his countenance.

10. Howbeit, some there were who saw through the management, who understood the manœuvres, and who, being rooted and grounded in the faith of God, were unmoved by *his vociferations, and* careless of *his threats;*

11. And they said, Surely he is but a man, and his voice is by no means so loud, neither is it so shrill, as that of the wild goose, whose way is through the heavens,

12. And who knoweth her appointed time to fly towards the North, and towards the South.

13. ¶ Then he continued and said, This meeting is appointed to man the life-boat. But whilst the rope of mercy is thrown within your grasp, your souls are sinking hastily to hell!

14. Say, sinners, will ye not enter the life-boat? Will ye not jump on board and secure your salvation?

15. Those who refuse, and who remain in the crazy wreck, will lose their souls, and sink down, down, to rise again no more forever!

16. ¶ Now when all this declamation was ended, some were disgusted at the attempt to arouse the fears, and dethrone the judgment, and the better feelings.

17. Others wondered at the whole matter, and many were sorely afraid, and their hearts trembled within them;

18. For they had been taught from infancy, that what the Elders and priests asserted, must, of course be true;

19. And therefore they were prepared to receive with open hearts whatever was advanced, whether sacred or profane; good, bad, or indifferent.

20. Albeit, the multitude remain-

n when John had ended his
: for they saw that Jonathan
sen to pour out a speech-

¶ Now Brayton, whose
n name was Jonathan, was
ith the spirit that had come
m, and he spake accordingly.
And his voice and manner
xceedingly vociferous and
ly. And when he address-
self to the work before him,
was beaten as by a Roman
or.

And sometimes in the fury
ngagement, and heat of his
ation, a garment would be
aside.

And some of his words were
edingly vulgar and profane,
e pen of Abraham refuseth
d them.

How shall we escape, said
e neglect so great salvation?
all we escape what? Why,
all we escape the damnation
!

Sposen Jesus Christ should
ight down, and stand there
gallery?

As he said this, he turned
o the Singing Gallery, that
hind the chief seat in the
gue.)

And sposen he should say to
ayton! how do you expect
pe the damnation of hell?
I say to him, (that is, if I
as some folks here do.)

29. Sir! How shall I escape the damnation of hell? How shall I scape it, Sir? I'll tell ye!

30. (Understand me! That is, if I believed as some folks here profess to.)

31. I'd take a dagger, or razor, and cut my throat, and go right straight to heaven! That's how I'd scape it, Sir!

32. And as these words rushed from his unhallowed lips, he suited his action to the sentiment, and crossed his throat!

33. And with many other words did this unsanctified man blaspheme before the people, in the house of the Lord.

34. And the feelings of some were shocked by the dreadfully familiar manner in which he professed to hold a disputation with the Son of God!

35. But others there were, who received his sayings as the breathings of an angel, for they were accustomed to spiritual darkness, and not to light.

NOTE, v. 21—35.—The dialogue here partially described as taking place between Brayton and the Savior, was the most profane, impious and solemn mockery that I ever witnessed. A mock sermon, delivered by a clown in a strolling circus, would to my mind be no touch to it. It was enough to chill the blood of any decent christian, who could look upon the scene unprejudiced by sectarism.

To see a man of common sense acting like a common maniac, is pitiful and dis-

CHAP. XXI.

Sodom and Gomorrah—questions in rhyme, 1—8; men carried right straight to heaven, explained—the devil pleased with endless sin and misery, 9—46.

1. Furthermore, Jonathan spake of the wicked ones of old, of those who perished at the destruction of Sodom and Gomorrah, and at other signal times, when the fierce wrath of Jehovah was displayed.

2. And did they, inquired he with an air of triumph, go right straight home to heaven? Or, in the words of another:

3. Did all the filthy Sodomites,
When God bade Lot retire,
Go in a trice to paradise,
On rapid wings of fire?

4. Did Pharaoh and his mighty hosts,
Have God-like honors given?
A pleasant breeze bring them with ease,
By water into heaven?

5. Did Korah with his factious club,
Whom hell thought to devour,
By crafty slip take nimble trip,
To heaven's lofty tower?

6. Was Judas, that perfidious wretch,
Not for his crimes accursed?
Did he by cord outgo his Lord,
And get to heaven first?

7. When God sees villains are too bad
To dwell upon the land;
Say, does he take the rascals up,
To dwell at his right hand?

8. Does every vile, abandoned wretch
Beneath the spacious sky,
Who dieth in the act of sin,
Reign with our God on high?

9. ¶ Jonathan, I say unto the the subject of these inquiries is o upon which wiser heads and bett hearts than thine, have been l astray.

10. But it is right to him th understandeth, and plain to the that seek knowledge.

11. Have patience, therefore, f a little season, and thou shalt obta instruction, and the mystery of t matter shall be revealed.

12. Thou thinkest strange th God should take men from th world for their wickedness, a carry them, by his angels, rig straight into heaven, where nothi can enter that defileth and make a lie.

13. If thou art willing, let t case be brought near home, th thou mayest feel its force.

14. Suppose that thou thyse wert still more wicked even th thou art, so that thou couldst

gusting enough at any time; but to see a professed minister of the Gospel do so even in the desk, before a mixed assembly, and under the sanction of a holy religion, for the avowed purpose of converting souls, and advancing the glory of God, is heart-sickening in the extreme. I am happy to learn, that the man behaves better since the excitement passed away.

NOTE, verses 3—8.—Let the reader derstand, that Jonathan did not rep these lines, but he advanced their spi and sentiment, and had probably be reading a "Poem" from which, w some alterations, they are quoted.

hand in hand with the filthy Sodomites;

15. And accuse the Almighty to his face of possessing the most malignant passions of eternal wrath;

16. *And even insult the dear Redeemer by summoning him before thee, that thou mightest contend with him earnestly about the body of thy divinity, as did Satan of old with Michael, about the body of Moses.

17. And suppose the Deity, displeased with thy wickedness, and thy profanity, should cut thee down suddenly as thou didst threaten to kill thyself, and send thy guilty trembling soul to an eternal hell;

18. There to be made immortal, to curse him to his face, and sin on to all eternity, with an higher hand and a stronger arm, than thou now possessest.

19. (I pray thee, brother Jonathan, to think solemnly of this; for if the doctrine that thou preachest be true, it may be no fancy sketch.

20. But, thou mayest, as well as others, be whelmed deep beneath the burning billows of almighty wrath, fit company for infernal fiends, to writhe in anguish while the throne of God endures.)

21. I ask thee, What advantage would be gained by this? What good would be accomplished? What profit to the Creator?

*See Jonathan's speech in the preceding chapter.

22. None, by any means; for sin thereby would be increased, and not diminished.

23. And if thy blasphemies now displease his ears, being finite, they would then be infinitely more displeased, for this sin would be infinite.

24. And thinkest thou it would be consistent with a God, being displeased with sin, to perpetuate its increase and continuance?

25. Would he strike thee from this state of being because thou wert too wicked, and place thee, and millions of thy fellow creatures, no better than thyself, where thy impious profanity would never cease?

26. Did he do thus, it would prove that thou art not sufficiently polluted here, and that therefore he took thee hence to complete thy vicious character.

27. But it is clear and plain, that God could not be profited by man's continuance in sin and suffering.

28. Who can it profit then? Would it profit thee to be compelled eternally to sin and suffer? Thou wilt not answer, Yea, either for thyself or others.

29. Would it profit the saved in heaven? Would fathers and mothers rejoice in the suffering of their despairing, helpless offspring?

30. No; friend and relative never could rejoice in the loss and wretchedness of relative and friend.

31. Would the perpetual sinfulness of sinners benefit the angels that are round about the throne?

32. It could not, for they rejoice alone in the repentance and salvation of poor sinful men.

33. What being then, dost thou presume, friend Jonathan, would be gratified and pleased by the eternal sin and sorrow of thyself and others?

34. Surely, no one but the Devil, the very evil being unto whom thy faith is plighted, and whom thou preachest, and whom thou pretendest to represent as the vilest being in the universe.

35. And suppose you, that the great and good Creator would establish sin, and cruelize the helpless creatures of his own creation,

36. And thereby dampen all the joys of men, of angels, of the Savior and Himself, simply to gratify and feed the malice of an ugly devil?

37. Would he be at this vast expense and sacrifice, just to accommodate his dark Satanic Majesty?

38. No one can thus conclude, if reason and religion are allowed to take the place of bigotry, and long-established creeds, and vain traditions.

39. What shall be done then, with the wicked Sodomites, and others who were cut off for sinfulness, by which advantage might accrue to all concerned, and the will of heaven be done?

40. Why, to be sure, let them be cleansed from sin, and go right straight to heaven, where they can sin no more, but where eternal joy and praise will dwell upon their tongues.

41. This would be consistent with a God of justice, holiness and love, and prove a source of joy unspeakable to every being in heaven and earth and hell.

42. Except, perchance, the great Infernal, and those who have his spirit, and would defend his cause.

43. And wouldst thou, brother, regret to see this consummation so devoutly to be wished, and for which all good men pray? Thou couldst not.

44. Nor couldst thou say the change from sin to holiness took place too suddenly, for thou believest it should be instantaneous.

45. Thou couldst not then complain, but sing, with alteration, in the language of thine own poet, namely,

46. So all these filthy Sodomites,
When God bade Lot retire,
Went, *freed from vice*, to paradise,
On rapid wings of fire.

CHAP. XXII.

Restorationists, horse-stealing, hypocrisy, 1—2; *one thousand souls go to hell, and shake hands with devils; then go to heaven and praise his name. Jonathan's appear-*

ance, 3—21; *Peck's Poem—tumult increases*, 22—29.

1. Then Jonathan spake very severely and uncharitably of the class of christians called Restorationists.

2. And he concluded it would be much better to go right straight to heaven, by believing in endless hell, than to go round through hell by horse-stealing, hypocrisy, and trying to change the truth of God.

3. And he opened his mouth, saying, Suppose one thousand souls go up to the judgment-seat of Christ, and are sent down to hell for five thousand years.

4. There they shake hands and commune with devils and damned spirits, explore every dark corner, and get a complete map of hell.

5. Yes, they curse God to his face in hell, for five thousand years!

6. Then having paid the debt and made atonement for their sins, they mount the platform of hell with the passport of the devil in their hands.

7. They boldly advance to the gate of heaven, and demand admittance. The waiting angel desires to know upon what authority they expect to enter.

8. Oh, say they, we have suffered out our term of time, have paid the debt, and got the devil's passport fresh from hell.

9. If you doubt it, you may see his name at full length, signed with *his own hand.*

10. The angel looks, the signature is true, and the gate of heaven rolls back upon its massy hinges, and in they go!

11. And this is heaven! they shout. We must be happy now. What shall we do to make us so?

12. They look about, and in the distance, on the plains of heaven, behold a little band of happy spirits, and they advance. But, hark! That little band have tuned their harps to sing.

13. Their song is this, Glory to God who hath redeemed us to himself through the blood of the Lamb! Glory to God in the highest!

14. Let us also sing, say they, and be happy. But that song will never suit our hearts, nor vibrate on our tongues!

15. Thus will we sing, No thanks to redeeming grace! No thanks to God nor the Lamb! We were not saved by his grace, nor purchased by his blood!

16. But glory to the torments of hell, by which we have been redeemed!

17. Glory, glory to the devil, who, from the platform of his kingdom, hath given us a passport to heaven!

18. And with very many more such words did Jonathan pour out the feelings of his soul, till his strength failed, and his physical powers began to be exhausted.

19. And he appeared like a horse who had been hard driven by

a cruel rider, and whose breath was short, and whose legs were weary, whose mouth was covered with foam, and whose body with perspiration.

20. Whoso readeth, let him understand, that what is here recorded is not entirely word for word, as he who spake delivered it; but, truly, it is a brief synopsis of the whole.

21. The language here employed comes by no means up to the profane reality; and the frightfulness of his gestures and appearance defies description.

22. ¶ Now if any man desireth to see the wicked spirit, and impious sentiments advanced by Jonathan, done up in rhyme; verily, his desire can be gratified, by holding a consultation with a certain Poem,

23. Written by a certain man whose name is Peck, and who hath neither the charity nor the common sense to keep his bitterness and bigotry beneath a bushel.

24. For truly, this Peck is a measure of wrath, pressed down and running over.

25. Now when Brayton had ceased, one of the Elders prayed.

26. And much of his petition was devoted to those who, he modestly informed the Lord, expected to enter the courts of heaven, hell-smoked and hell-scorched.

27. *And the commotion* among the people waxed still greater and greater.

28. And when the mourners were called forth for prayers, the assembly was dismissed, for the night was nigh at hand.

29. And Abraham went unto his own home.

CHAP. XXIII.

Abraham's renunciation—falsehood exposed, 1—7; *he gives his past experience to his brethren—they are satisfied,* 8—34.

1. About this time it was current reported by some, that Abraham was shaken in his faith, and troubled in his mind;

2. And that he had, in fact, renounced the faith once delivered to the saints, and embraced the creed of his opposers.

3. And that he desired to possess the religion of the chief priests and elders, and was anxiously seeking therefor.

4. Then came unto him certain of his brethren, saying, How is it that we hear this of thee?

5. Already are our enemies beginning to rejoice in thy conversion. Tell us, therefore, Hast thou renounced thy religious faith?

6. And as he stood without the door of the sanctuary, he replied, tell thee, Nay, my brethren; but the enemy hath done this.

7. For so it always cometh to pass, that a time of excitement

this, (and the commotion was very great,) is a time of falsehood and deception.

8. I was once an honest believer in their doctrine, for so had I been carefully educated from my youth up; and I was fully fellowshipped for many years, in a church whose faith is akin to theirs.

9. I was actively engaged, as they now are, in assisting to produce and carry on revival excitements, which we confidently called, The work of God.

10. I have carefully considered their cause, their commencement, and their end;

11. And I am fully confident they produce more evil than good to the church, to christianity, and to the communities in which they are made.

12. Nevertheless, I doubt not that many who are engaged in such work are honestly sincere, deceiving and being deceived; and also that some are hypocrites.

13. I have likewise diligently examined the doctrine of our opposers, and gathered the good into my vessel, and cast the bad away.

14. But in process of time, my faith became enlarged, and that which in it was lacking, became perfected, and I rejoiced abundantly in the fullness of the blessing of the Gospel.

15. Therefore, after a long trial was had, in which I was kindly permitted to answer for myself, before both the church and the clergy, touching those things whereof I was accused,

16. I was forthwith cast out of their synagogue; for it was agreed among them, that if any man should believe and confess, that Jesus is the Savior of the world, he should be thus dealt with.

17. But the world, out of which I had been taken, and into which I was again cast, received me with much kindness and no objection.

18. But all these things, and more also, behold, they are written in a book, which is before the people, and which beareth the title, *Religious Proscription for Opinion's sake.

19. But it was not thus well with a certain poor woman, who was cast out for the repeated sin of adultery.

20. For the world declared that they would not receive her, unless the church would return her as good as when they took her away.

21. This being impossible, the sinful offender is even now, it is believed, suspended between the church and the world, in fellowship with neither, but willing to do good to all men, as she hath opportunity,

22. ¶ Think ye, then, my brethren, that I shall return again to the

*A pamphlet of 80 pages, containing an account of Abraham's suspension from the Orthodox Church for heresy.

embrace of doctrines and traditions of men, suited only to the carnal mind of the unregenerate and vicious?

23. I have retained all the good to be found in their system of divinity, and have added thereunto all the good I discover in a system that is all over glorious. What want I more?

24. My soul is now satisfied with peace and joy in believing; and all the exertions of the Elders to make me retrace my steps, are like chaff upon a summer threshing floor, in a windy day.

25. As easily might the Jewish brethren of Saul, have persuaded him back to his work of persecution, after the light from heaven had shone round about him.

26. Since I first came to a knowledge of the truth as it is in Jesus, never have I been even tempted to return to the peculiar faith of my former brethren, whom I left when I followed on to know the Lord.

27. And think ye that I can now deny the Lord that bought me, depart from the pure Gospel, and return like the swine that was washed to her wallowing in the mire?

28. Sooner should I, had I the power, darken the sun by day, and put out the moon by night, that I might have the privilege to walk by a dim torch light, which could but render the darkness still more visible.

29. When, therefore, I hear Elders earnestly entreat me to le my faith for theirs, it is as thou man, groping his way through r night, with a dark lantern in hand,

30. Should say unto one j neying in the meridian light of king of day, Hearken unto m pray thee! Seest thou this t that is in mine hand?

31. Behold, what a beaut halo, and mellow radiance it cas around my feet!

32. Put out, therefore, thy shine, and come and draw r and thou shalt freely walk in light thereof.

33. Finally, brethren, whe would forsake the sun to follo ignis-fatuus, then, and not be shall I forsake what the Lord spoken for the leaven of the Sc and Pharisees.

34. Now when the bret heard these sayings of Abra they were satisfied in their he and said, Amen and Amen!

CHAP. XXIV.

Zephaniah and the Gospel Messe 1—20; *it carries an epistle to Harri Harrisville*, 21—35; *the Elders bpa his wealth and influence*, 36—39.

1. Now there dwelt in this s land, even in the land of R Williams, a man whose name Zephaniah, who also was an

those ordained to preach the everlasting Gospel.

2. He was a devout man, and the grace of God was upon him, and his doings were marked by piety, plainness and perseverance.

3. And it was his meat and his drink to labor diligently in his Master's cause, even though he suffered reproach for trusting in the living God as the Savior of all men.

4. And his preaching among the people was not with great swelling words of man's vanity, as the manner of some is;

5. But he chose rather to use great plainness of speech in the setting forth of sound doctrine.

6. And he zealously labored in the work that was before him; not with vain ostentation, but with singleness of heart, and firmness of purpose;

7. Seeking not the honor that cometh from men, but that which is of God.

8. And this same Zephaniah, whose surname was Baker, had his dwelling-place in the city of Providence; and his wife also abode there with him.

9. And he preached the word of the Lord in many places, even in all the region round about.

10. For it was so that wherever a door of entrance was opened unto him, he entered; and whensoever a door of utterance was given him, he spake;

11. For he was of the apostolic order, insomuch that he spake not by parchment, but as the spirit gave utterance.

12. ¶ Behold, upon the last day of every Christian week, did Zephaniah send forth a Messenger* into all the region round about,

13. And the head† thereof was like unto a flying angel, with an open book in his right hand;

14. And the words went forth on this wise, Behold, I bring you good tidings, the everlasting Gospel.

15. Albeit, there was no Trumpet in his mouth, that he might continually sound an alarm in the holy mountain of God;

16. For he was purely a Gospel Messenger, and went not forth like the thunders of Sinai, but like the mercies of the Savior.

17. Nevertheless, he was not of a fearful spirit, nor could the threats nor devices of enemies divert him from his purpose;

18. For the inscription upon his banner was written in these words, I AM SET FOR THE DEFENCE OF THE GOSPEL.

19. Beneath his wings was there balm for the healing of the nations; and his message of mercy was carried to diverse places, and into many hearts, where by other means it would not have entered.

* A religious paper, called "*The Gospel Messenger.*"

† The vignette, or heading of the paper.

20. But the Trumpet* of alarm was in the mouth of the Messenger of the Gospel, that was sent forth weekly, from the city of Shawmut, in the land of Abraham's nativity, by a brother, and defender of the faith, whose Christian name was Thomas.

21. ¶ Now be it remembered, that a man† of Harrisville, whose name was Harris, and whose christian name was John and also Clark, had spoken many things against the faith of Abraham.

22. And he had even addressed him personally before the people, while he and those that were with him, had neither the piety, politeness, justice nor courage to permit him to speak in his own defence.

23. For they feared to stand before the words of his mouth, and wished the people to condemn him without a hearing, the proverb of Solomon to the contrary notwithstanding.

24. Then said Abraham, Is there not a way by which I may be heard by those before whom I am accused? Yea, there is even so.

25. I will speak unto the Gospel Messenger, that goeth forth into all this land, and he will carry a message unto this same John, and the Elders that are round about him, that will make their ears to tingle.

26. Their wickedness shall be exposed and rebuked; and the people that they have led in darkness, shall discover light.

27. And Abraham heard a voice saying unto him, Write. And he straightway took hold upon a pen, while an inkhorn was beside him, and parchment before him.

28. Immediately an epistle was prepared for the man of Harrisville, which the Gospel Messenger hasted to carry, not to him only, but unto all the people whithersoever he went.

29. And it was so that when he came to the door of Harris, a sister met him upon the threshhold, and said; Thou shalt not come in, for my brother is aware of thy message.

30. So she closed the door in his face, and he turned himself about, and passed on an other way, and was received with gladness.

31. Albeit, Harris received the message by some other means, the which when he had read, and perceived the plain truths that were spoken, and the proper inferences that were drawn,

NOTE, verse 29.—The meaning of this passage is this: A gentleman carried a copy of the Messenger containing the published letter, to the dwelling house of Mr. Harris, to present it to him with the writer's respects; but a lady who came to the door refused to receive it.

* *Trumpet*—"Trumpet and Universalist Magazine." *Shawmut*—Indian name for Boston. *Land of Abraham's nativity*—The State of Massachusetts.

† *See chap. vii. 12; also,* xii. 9.

32. He was somewhat troubled in spirit, and said concerning Abraham, Behold, he lieth!

33. But Abraham knew that what he had written was not false, for he testified of those things which he had seen and heard.

34. Howbeit, some spake after this manner, and others after that;

35. But the Messenger was well received, and his message attended to, even by many into whose habitations he aforetime had found no admittance.

36. ¶ Now this was the man in whose conversion the Baptist Elders rejoiced greatly; for they said among themselves, Behold, he is rich!

37. And unto people in parts where he was unknown, they published, saying, He is a man of great influence, and the owner of a large manufacturing establishment.

38. But this was not the truth, for he owned but a fraction of an establishment;

39. And whether he possessed great influence, several anecdotes might illustrate, did time and room permit them to be recorded.

CHAP. XXV.

Abraham went not to the meeting—the Elders rejoice—Jonathan's falsehood, 1—12; *Abraham again in their midst—excitement increases,* 13—26; *Abraham desires to be instructed, and Jonathan refuses to answer,* 27—38.

1. Verily, it came to pass, when the morning of the next day had arisen, and Abraham had arisen therewith, that he went not down to the synagogue of the Methodists, whither the Calvinists were assembled.

2. For other duties devolved upon him; and moreover, he was called to preach the Gospel in an other village on the first day of the week, for so it had been before appointed.

3. And he went not again near unto the Baptists for three full days, the which when they perceived, they exultingly said, Behold, when the battle waxed hot, the devil fled.

4. Nevertheless their supplications were offered for his conversion as heretofore, yet as whatsoever is not of faith is sin, so their prayers were not answered.

5. But there were there some at all times, who heard and witnessed all that was said and done, and remembered accordingly.

6. ¶ And Abraham said, Peradventure, I shall appear again among them, even though the battle doth wax hot, for if so be there is good there to be received, I am desirous to receive it.

7. And doubtless there will be opportunity of so doing, inasmuch as Jonathan, upon the last evening gave notice thus—

8. This meeting will be continued through the next week, and through

the winter, and probably through the year; and we hope to the end of the world, or at least until every soul is converted to God.

9. Howbeit, Jonathan's words were not always to be depended on, for he sometimes spake one thing while an other was true.

10. On a certain evening, he assured the people, that the meeting would not be dismissed, but continued so long as any were disposed to remain within the temple, even if it were until the dawning of the day.

11. And almost forthwith was the congregation dismissed, and sent out of the house, that every one might go to his own home; for it was late.

12. Thus did the words of Brayton prove of none effect, for they were unsavory, not being seasoned with the salt of truth.

13. ¶ Now it came to pass, that when the Sabbath was gone by, and the second day of the week had fully arrived, Abraham returned to his home from the place whither he had been to proclaim the Gospel.

14. And as the evening drew nigh, the spirit said, Arise, and get thee down to the place whither John and Jonathan, and the other Baptist brethren and friends are assembled; for lo, the battle waxes hot.

15. Yea, and the excitement increases greatly; for they have not neglected to revile thee and thy faith, even in thine absence.

16. Go down therefore, and delay not, and thou shalt see more and more of the depravity of man.

17. And moreover, thou shalt get good therefrom, and receive instruction; for thou canst do this even by beholding wickedness.

18. So he obeyed the voice of the spirit, and went straightway until he came to the inner door of the sanctuary of his opposers.

19. And when he found that the meeting for prayer was already begun, and that a certain man was calling with a loud voice, upon the name of the Lord, he paused even at the door.

20. For it was a part of his religion not to disturb the religion of others; therefore, while many were less scrupulous, he went not in until the prayer was ended.

21. And as the man prayed, he spake after this manner, and nearly in these words, namely, O Lord; these Universalists continue to come into our meetings just as bold as can be!

22. O Lord, they sit here and hold their heads right up in the midst of God's people, just as brazen as can be!

23. Lord, convict and convert them! Lord, bring them down before these anxious seats!

24. And with many other words did he pray; but the Lord answer-

ed not. And as Abraham seated himself in their midst, he said,

25. Behold, is it not written in the sayings of Solomon, The wicked flee when no man pursueth, but the righteous are as bold as a Lion?

26. Then spake they, and prayed they, and sang they, one on this fashion, and an other on that; and Abraham listened quietly thereto, until the meeting for prayer was ended.

27. ¶ And as Abraham was about to depart, one came unto him, and said, It is reported that the Elder who is now to preach, intendeth to sift thoroughly, and examine carefully the doctrine thou believest —Tarry thou therefore, and hear him.

28. Then said Abraham to one who sat beside him, Knowest thou if this saying be true?

29. And he said, I know not; but I will cheerfully inquire for thee, at the mouth of Jonathan, if thou desirest it.

30. Then answered Abraham and said, Of what religion art thou, my friend?

31. And he said, Verily, I am a Methodist. And Abraham said, Then thou mayest go, and thus shalt thou speak in the ears of Jonathan,

32. Behold Abraham hath heard it spoken that this night his doctrine is to be examined by one of thy Elders.

33. And he very much desireth to know if this report be true; for if it be not, he will forthwith depart, as other duties require him to go hence.

34. Nevertheless, if it be otherwise, he will cheerfully abide; for if his faith is untrue, he is anxious to have it made known;

35. And he will faithfully listen if any among the Elders have new arguments to advance.

36. So the messenger went straightway unto the desk, and said unto Jonathan as he had been requested.

37. Howbeit, Jonathan condescended not to inform him; for it may be he thought it sinful to perform an act of common courtesy towards one who he believed was hated of the Lord.

38. So the messenger returned again to his place, and the people marvelled, and Abraham arose and went his way.

Note, verse 30.—This enquiry was made, because if the individual had been a Universalist, Abraham would not have permitted him to enquire of Jonathan, lest it should have given occasion for offence.

CHAP. XXVI.

Abraham accused of hypocrisy—defends himself, and speaks of the selfishness of the Elders, 1—32; *his poverty and labor,* 33—46; *Jonathan accused of preaching for money,* 47—51; *of breaking a contract,*

52—54; of demanding a salary, 55—58; of hypocrisy, 59—65.

1. Now the Elders were not backward in representing Abraham as a hypocrite, who made merchandise of the Gospel.

2. Even as one, who would knowingly proclaim falsehood for the sake of gain; and who, not satisfied with going to hell alone, delighted to lead others there also.

3. O ye uncharitable, and inconsiderate men! Did ye but stop to reason, Abraham would not be thus accused.

4. What motive, think ye, could possibly induce him to wish his own eternal ruin, and to pursue a course leading thereto?

5. Is not the welfare of his soul as precious to himself, as is the welfare of the soul of any other man?

6. And what, think ye, could tempt him knowingly to barter his eternal weal, and buy eternal woe?

7. All men, endowed with reason, desire to seek their own best good. And this the word of God requires, and nature dictates.

8. And would a man, simply for the sake of involving others in endless woe, involve himself?

9. It would profit him nothing that others might be lost, unless it were the means to secure his own salvation.

10. But this motive cannot influence *Abraham*, seeing he believes the house not made with hands, eternal in the heavens, is large enough for all.

11. Did he believe as others do, that but a portion of his race could see salvation, then might he wish his neighbors to be lost, that he himself might stand a better chance.

12. Then might he preach, as ye do, a doctrine to make a few have hope, and many of his fellow men despair of God's eternal mercy.

13. But if Abraham, as ye say, is reckless of his own eternal good, one sin, at least, he can not have to answer for.

14. The sin of selfishness, depraved as ye may think him, has no abiding place within his heart.

15. Ye say this sin deserves God's wrath and curse forever; and do not ye commit it daily, O ye priests and Elders, who profess to minister at God's holy altar?

16. Is not the very doctrine that ye preach, based upon this debasing sin? and are not your disciples, like unto your doctrine, guilty of this crime?

17. Deny it if ye can, and if ye dare, and it shall be proved so clearly to your face, that if your hearts are open to conviction, ye shall feel and confess the truth.

18. Hearken, then, O ye Elders, unto the words of my mouth, and ye shall understand the meditations of my heart.

19. Cast back your minds, and

tell me, Why was it, that ye were led to seek religion, and to serve the Lord?

20. Was it not the fear of hell, and hope of heaven? Ye answer, Yea.

21. The hope of heaven for whom led ye to seek the Lord?

22. Was it the hope that by your individual seeking, others would be saved, and not yourselves?

23. I tell ye Nay; but ye sought the Lord, not that others, but that your own dear selves might scape from hell, and fly to heaven.

24. Verily, ye understood the passage, viz: Every tub must stand upon its own bottom.

25. Was not this selfishness in the extreme? That it was ye can not well deny.

26. And tell me, also, Is not selfishness the all-pervading motive that ye place before the sinner to produce repentance?

27. Do ye not tell him to repent in order to secure his own, and not an other's good?

28. Yea, and even when he is told, that he must be willing to be damned for the glory of God, he is entreated to be thus willing so that he may secure to himself eternal life.

29. Ye cannot then deny, that love to one's own self is the very passion upon which your revival operations all are founded, from first to last.

30. As then, *selfishness* is sin, and ye possess it, are ye not sinful? are not ye, and all your spiritual proselytes, carnal?

31. And will ye not, one and all be lost forever, unless ye repent of this, your besetting sin, with some other motive than that of simply being saved?

32. But if, as some assert, we must be willing to be lost before we can be saved; and if, as ye have said, Abraham is thus willing, is he not on the high way to heaven?

33. ¶ But Jonathan hath said, that Abraham wilfully proclaimeth falsehood for the love of worldly gain.

34. Let us examine this, and let the Lord judge between thee and him; and as thy soul liveth, it will be found, that wherein thou judgest an other, thou condemnest thyself.

35. Behold, Abraham dwelleth in this land in poverty, far from his kindred, for the love of truth.

36. And he cheerfully endureth the most bitter reproach and scandal, of those who boastingly call themselves the People of God.

37. Yea, he heweth wood in the wilderness, and beareth it unto his home upon his shoulders, that his fire may not go out;

38. And he draweth water from a well, that he may drink thereof, and be refreshed, and they that are with him.

39. Milk hath he also for his little ones, and bread that strengtheneth

the heart of man and beast, and maketh glad the hungry.

40. True, he hath not many flocks and herds, and very much cattle, as did his namesake, who lived in times of old, when he dwelt on the plains of Mamre?

41. But nevertheless, his cow grazeth quietly upon the grass of the field, which the Lord hath made, and forgetteth not her home, at the rising of the sun, and at the going down thereof.

42. Albeit, he hath not, like many others, and as Jonathan may suppose, a stated salary, but is nourished by the kindness and charity of his brethren, and the labor of his own hands.

43. But his brethren in belief are few in number; and though rich in faith, are poor in the things of this world.

44. And though they cheerfully and faithfully contribute every one according to his several ability,

45. Yet so it cometh to pass, that the household of Abraham sometimes desire to obtain, but cannot possess.

NOTE, verse 45.—It may not be improper here, to give an anecdote, which is strictly true. It is as follows:—At a meeting of the Universalists for public worship, Abraham was requested to give notice that there would be a Society meeting at a certain time, which he did. Immediately a worthy brother arose, and said, "It is proper for me to say a word *about the meeting just appointed.* It is thought by some, that brother Abraham has too large a salary, and this meeting is called to see if the Society will vote to reduce it. He has labored, since he has been among us, for bread and water; and it is proposed that one or the other of these should now be struck off, and it is for the Society to say which."

When he sat down, Abraham arose and humorously entreated them to spare the water, whatever else they might see fit to take away. He would say nothing against their stopping his allowance of bread; but as he was a cold water man, that article was indispensable.

Of course all the brother said is not to be understood literally, but the reader can get an idea therefrom relative to the subject under consideration.

The result was, however, that the brethren, though hitherto they had done much in proportion to their slender means, resolved henceforth to do more, for the support of Abraham and his household.

46. And it was even so, when Jonathan accused him of preaching falsely for the love of gain.

47. ¶ But how is it with thee, O thou that judgest an other? Are thy hands clean? And is thy heart pure?

48. Knowest thou a man, an Elder, who left one denomination for an other, that he might be better supported in worldly things?

49. And who before hand wrote a certain letter to a certain friend, threatening to leave the order, unless more money were bestowed upon him?

50. Verily, thou art the man, who hath been publicly accused of this by one of thy former brethren.

51. And thou knowest that thou art, even now, striving in vain to quiet John the Baptist, who dwelleth in Providence, touching this very matter.

52. ¶ Or dost thou know a certain Elder, who for a certain sum, agreed to teach a school in the village of Natick?

53. Who received the money, abandoned the agreement, without returning the price, and went straightway to Phenix, to do a work for the Lord, and to accuse Abraham of preaching for gain?

54. Wouldst thou behold the reflection of that man's face, just look into a mirror, and thy desire will be gratified.

55. ¶ Or dost thou know an Elder, who professed to be called of the Lord to go up to a village called Phenix, to do a great work, and to revile men for their religious faith?

56. And who, when a great excitement was produced, demanded of his followers a large sum to prevent him from listening to a louder call?

57. Wouldst thou be acquainted with this Elder? Know then thyself.

58. Well hath an apostle said, Thou that teachest a man should not steal, dost thou steal?

59. ¶ Now when Abraham had considered all these things; and also, when he had discovered that John and Jonathan would sometimes laugh together,

60. Even in the midst of their solemn meetings, when they supposed the eyes of the congregation were not upon them;

61. And that they would afterward arise, look down upon the people from their high seat, smooth down their countenances in the way most to be approved;

62. And in a sepulchral tone, utter groanings of approbation to the confused petitions and exhortations of their weaker brethren and sisters;

63. And when he had witnessed other things, and was also assured that the conduct of Jonathan (of which we will not now speak particularly)

64. Towards certain anxious ones of the feminine gender, was very unbecoming, even in the inquiry meetings, which were holden daily;

65. He was constrained to say, Verily, verily, I fear that these men judge an other out of their own hearts; and because they themselves dissemble, they allege the same of Abraham.

CHAP. XXVII.

Abraham goes to the synagogue, 1—4; a woman relates a dream, 5—47; a man goes to warn his neighbor, and finds him dead, 48—55; excitement increases—the woman applauded, 56—58.

1. Now it came to pass in the month of Shebat, which by interpretation is January, even on the eighteenth day thereof, the Spirit said unto Abraham,

2. Why tarriest thou thus at thine own home? Arise quickly, and get thee down to Phenix, for the battle increases exceedingly.

3. So Abraham arose, and gat him down in haste, and entered into the temple where the priests, and the people, were already assembled. And it was night.

4. And as the custom was, many things and grievous were spoken against his holy faith.

5. ¶ Then arose a certain woman in the very midst of the congregation. And she was for height like the sons of Anak of old.

6. Her face was like the face of a man, which time hath withered; and her mind was like unto the troubled sea, casting up mire and dirt.

7. Many and evil had been the days of her pilgrimage; and she had measurably brought to pass the saying that is written, More are the children of the desolate than the children of the married wife.

8. For she was in truth a mother, though she had been given to no man in marriage.

9. But the Baptists received her with joy, for she was helpful in their cause; for as the trembling of a leaf for quickness, so was the *moving of her tongue.*

10. Her voice was as the voice of many waters, and as the rattling of a drum that calleth the people together.

11. And she spake lustily and loudly against the doctrine of the restitution of all things.

12. And as she spake, she said, Dear fellow sinners; I'll tell ye a dream as related in Providence, by the Rev. Mr. Knapp.

13. Two poor, deluded men had embraced the heresy of Universalism; and they were neighbors.

14. The one was good and virtuous, the other bad and vicious; and the virtuous oft times entreated the vicious to reform from his evil ways; but he reformed not.

15. It fell upon a certain time while the virtuous man was quietly sleeping upon his bed, that he beheld, and lo, in the visions of the night, an angel stood before him.

16. And the messenger said, Arise quickly and follow me, if thou wouldst see the end of the doctrine thou believest.

17. So he arose without delay to follow him. And immediately he was mounted behind a grim rider upon the pale horse of death.

18. Through the thick darkness of midnight they silently sped their way with inconceivable swiftness, until an almost boundless space was left behind them.

19. Then came they to a vast, and high and mighty wall; and as

the ghostly rider touched, with his bloodless finger, a massy gate, it rolled back upon its creaking hinges and in they passed.

20. A broad extended plain was now before them. Look, said the angel, and what thou seest, remember.

21. Then the Universalist beheld, and lo, a multitude that no man could number, were scattered about, and assembled together upon the plain.

22. Then his conductor said unto him, Wouldst thou see thy wicked neighbor, who once believed even as thou now believest?

23. And he answered, Yea. Then the angel took him by the hand, and said, Come hither, follow me; and what thou seest, remember.

24. Then immediately were they at a place upon the plain, where a group of people were assembled.

25. And looking diligently, he beheld, and lo, his neighbor lie stretched upon the earth, bound hand and foot.

26. And being in agony he raised his eyes, and fixing them upon his former brother in the faith, entreated him to grant assistance: but it could not be.

27. Then inquired the virtuous man of him who held the reins of the white horse, What meaneth this?

28. And he answering, said, Thy neighbor in his life time, was deluded by thy false doctrine.

29. He despised reproof, and took no heed to his ways.

30. His day of grace is past, his doom is sealed, and his wretched soul is lost forever.

31. But look again, and ponder well upon what thou seest.

32. Then he looked again, and beheld a lake, which is the bottomless pit; and out of it issued fire, and smoke, and sulphur, and thunderings, and the blackness of darkness.

33. Then he trembled from head to foot, and was sore afraid.

34. But the angel said unto him, Fear not; for verily thou shalt see greater things than these, that thou mayest marvel, and look upon them, and receive instruction.

35. Then were seen arising from the pit a multitude of infernal fiends, hell-smoked, and hell-scorched.

36. And they appeared like unto beasts of fire; and their heads were like unto the heads of men, and horns had they thereon; and their teeth were the teeth of dragons.

37. And they looked fiercely upon the man that he upon the ground, even as though they would consume him with their eyes, which were balls of living fire.

38. Then permission was given, and two of them rushed forth on

of the fiery pit, with ladles of burning lava in their hands.

39. And they went up straightway to him who was bound, and seized vehemently upon him.

40. Then struggled he mightily but vainly to be free; for their grasp was as the grasp of a dying man, which unlooseth not.

41. Then forced they his clenched teeth and jaws asunder, until his mouth was like unto the mouth of an alligator.

42. And while the poor man writhed, and groaned, and turned, and struggled, in the most horrid torture, the grim fire-demons poured the scalding fluid down his throat.

43. And as his body became filled therewith, even to overflowing, thick flames of purple fire burst forth from his ears, his eyes, his mouth, his nostrils.

44. Then did the hateful fiends let go their hold, and return to their own place; and the poor, sinful Universalist tossed, and groaned, and tumbled, and shrieked, in the most unutterable torment.

45. Then, wrapped in a sheet of liquid flame, he rolled, and rolled, and rolled, uttering the most terrific cries, and plunged himself into the yawning pit.

46. Where infernal fiends, and spirits lost, were waiting to receive him, and grinning horribly the most ghastly smiles.

47. Then did the virtuous man himself utter a cry of horror, when he beheld the awful end of the false hope he had encouraged in his neighbor's wicked heart.

48. And as he shuddered, he awoke from sleep, and behold, it was a dream. He looked upon it, and received instruction.

49. ¶ In spite of the entreaties of his wife, he arose, and through the darkness and tempest of a wintry night, hastened to warn his neighbor to flee from the wrath to come.

50. But as he went, he met some friends, who asked him, Whither goest thou?

51. And he, answering, said, Hinder me not, I go to warn my neighbor to renounce his doctrine, and escape from hell.

52. Then said they, Thou art too late to lift up thy warning voice: for he is already dead.

53. Behold, this night his soul has been required of him; and we have even now been wrapping his mortal body in the shroud of death; and may the Lord have mercy on his soul!

54. Then, when they all understood what had been seen and done, they perceived that, of a truth, Universalism was the devil's doctrine, and that their neighbor's soul had gone to hell.

55. And now, my poor, dear dying Universalist friends, repent of and renounce your delusion, before it be everlastingly too late!

56. ¶ And as this woman uttered these, and many other sayings, the excitement in the congregation increased, until in many minds it was almost overwhelming.

57. But Abraham and his followers, could reason calmly; and they were unmoved, for they understood that dreams were not realities, that declamation was not always proof, and that sympathy was not always produced by the spirit of truth, or of God.

58. And she sat down amid shouts and groanings of applause, and tears of sympathy, and intense agitation.

CHAP. XXVIII.

Deacon Potter sings, 1—12; Jonathan forbids him, and calls for an officer, 13—24; he comes not—Deacon concludes the hymn—the Elder is silent, 25—33.

1. Now there was in the congregation a certain man, whose name was Potter, and whose christian name was Caleb.

2. He was a venerable man, and the father of many children; for fifteen sons and daughters had been born unto him.

3. And he was had in good repute in all that region; and for many years he had professed to know the Lord, and of a long time he had been appointed Deacon.

4. And his faith had been happily increased, so that he had become a believer in the salvation of all men, and a member of the sect every where spoken against.

5. But being desirous to learn more of the truth wherever it could be found, and to worship with the people of God wherever they came together; or even to see the outworkings of the spirit of anti-christ;

6. He had come with many others to the meeting of Jonathan and his friends.

7. And it was so, that when he had listened to the sayings of the woman, the spirit of singing came mightily upon him;

8. For it was wont thus to do in the congregation of the Lord, as he had been a singer from his youth up.

9. And especially did the words of the poet come freshly to his remembrance, as she spake of the poor man who was bound, and had none to unloose his bands.

10. So when all was silent, he

NOTE, verse 13—58.—In the above sketch the writer does not pretend to give the precise language of the speaker; nor could he, should he attempt it, give a just description of her fanatical manner, her crying and entreating voice, and her flourishing gesticulations. Suffice it to say, that she told her story with the most thrilling effect, and that the writer of this has carefully preserved and presented its most prominent features; and especially all the *argument* it contains against his doctrine.

And it is recorded to show with what kind of weapons Universalism was attacked.

lifted up his voice on high, and sang in these words, which refer to the Savior:

11. I delivered thee when bound,
And when wounded healed thy wound.

12. And before these words were ended, many, who professed not the faith of Caleb, had united their voices with his in the song of praise.

13. Now when Jonathan, who was in the sanctum sanctorum, heard the voice of the Deacon, and knew that he believed not in the endless misery of his fellow-men;

14. And when, moreover, he understood the words that came forth out of his mouth,

15. And perceived that thereby a way was provided by which the captive might be set free, his indignation burned within him;

16. And his face became like unto the countenance of a sheep for paleness, and he opened his mouth, saying,

17. I hope friend Potter won't disturb our meeting! We don't want Deacon Potter to sing! You must stop singing!

18. And as he continued speaking with many other words, and in an agitated manner, there was great excitement.

19. And immediately every voice that sung was silenced, except the voice of Caleb, and that rose far above the confusion of the camp, *and the noise of* Jonathan.

20. And he continued singing in these words,

Saw thee wandering, set thee right,
Turned thy darkness into light.

21. Now when Jonathan saw that his authority was disregarded before the face of the people, he acted strangely.

22. And some said, He is mad; but Abraham said, Not so; he hath only waxed somewhat wrathy, in accordance with his doctrine.

23. Then called Jonathan loudly, and said, Is Mister Stone in the house?

24. Now Mr. Stone was an officer of the law, and Jonathan doubtless wished him to interfere, and seize the venerable Deacon and cut short his hymn.

25. And verily, he was in the house; but if he had less religion, he had more respect for old age, and more courtesy and kindness than the noisy Elder.

26. And, moreover, he knew that if he should seize upon and thrust out the real disturber of the meeting and author of the uproar, Jonathan himself would be the victim.

27. Therefore, like a wise man, a quiet citizen, and a good christian, he kept his place, and held his peace.

28. And neither the tune nor the hymn of the Deacon was in any wise disarranged by all this hubbub;

but he continued to sing as though nothing had taken place.

29. And as though he would rebuke and touch the heart of the unmarried mother who had spoken, his words were on this wise:

30. Can that mother's tender care,
Cease towards the child she bear?
Yes, she may forgetful be,
Yet will I remember thee.

31. Now when the Elder found that no one would assist him in breaking the head, or stopping the tongue, or hushing the voice, or spoiling the tune, of the persevering Deacon,

32. He held his peace, and quietness was restored until the singing was ended.

33. And it is thought that Jonathan felt himself abased by the impropriety and severity of his hasty conduct, towards an aged father in Israel.

NOTE, verse 33.—Much was said by the Baptists about Deacon Potter's disturbing the meeting by singing. But I appeal to every candid mind to say, if it was not Elder Brayton, himself, who disturbed the meeting. It was a conference meeting, in which singing was interspersed with the other services, whenever individuals were disposed to sing. At the conclusion of a very long speech, an aged, respectable and pious man, who was remarkably fond of sacred music, commenced singing a verse or two of a hymn, familiar to most of the audience. Others joined with him in the pleasing exercise, and he had no objection that every Baptist in the house should do the same. And what possible harm, or disturbance, could there be in having the voice of an old man, who had for many years been accustomed to sing, and pray, and speak in religious meetings, mingle his notes with theirs, in singing a hymn of praise to the Creator? But even if the Elder had some decent objection to his singing in *his* meeting, did he pursue a judicious and christian course in regard to it? Are not the strong commanded to bear the infirmities of the weak?

But did the Elder help the matter in any sense, by making more noise than the Deacon and every body else?

The fact is, if the Deacon had been allowed to sing eight lines of a hymn, to the sentiments and words of which the Baptists all agree, unmolested, he would have paused, and all would have been harmonious. And no minister of the Gospel would, under such circumstances, call for an officer to stop the voice of an old man, which will soon be hushed in death, and prevent him from singing the praises of God; unless such minister wished to make a noise himself, so that he might charge the blame upon some one else.

Did the Savior ever call for a civil officer to help him prevent a pious old man from singing the praises of Jehovah? No, never.

CHAP. XXIX.

Abraham threatened, 1—5. *He appeals to Jonathan,* 6—20. *John of Harrisville shocked,* 21—26. *Abraham addresses him,* 27—51.

1. Now when the Deacon had ended his hymn, in his own time and way, Jonathan spake long and earnestly, of the great offences of the Deacon and his brethren.

2. And especially was Abraham liable to prosecution; and it was the great clemency and forbearance

of the Elders, that prevented the vengeance of the law from alighting upon his guilty head.

3. He would not himself, on any account, treat the Universalists as they had treated him.

4. They might appoint meetings as many as they pleased, and he never would attend nor disturb them.

5. He hoped henceforth they would acquit themselves like men, otherwise the strong arm of the law might be put in requisition.

6. ¶ Then said Abraham within himself, Verily, thou art indeed merciful to refrain from breaking, with the strong arm of the law,

7. The head of an old man for singing praises, and of a sinner for calling upon the name of the Lord.

8. How abundantly do thy bowels of charity and compassion yearn over thine erring fellow mortals!

9. But thou sayest thou wouldst not attend a meeting of the Universalists and disturb them; and doubtless in this thou speakest truly.

10. Thou wouldst not attend one of our meetings, nor if possible, permit any of thy followers so to do.

11. But look within thine own heart and see if bigotry and prejudice do not prevent thee from stepping without the pale of thy partial principles.

12. And art thou not fearful that if thy followers should be permitted to hear our doctrine, they would perceive it had been basely misrepresented by thee and thy brother Elders?

13. And that, seeing its beauties and loveliness, they would renounce thy vain traditions, and embrace it with full purpose of heart?

14. Are not these the true reasons, which keep thee, and thy clergy generally, from attending our meetings as occasions present themselves?

15. And are not these the faithful reasons also, why thou art unwilling that we should move a tongue, or lift up a voice, in thine assemblies?

16. Were our doctrine as plainly vicious and contradictory as thou sayest it is, thou never needst to preach against it more.

17. Just grant its faithful advocates the liberty to publish it in all its awfulness, before thy congregation,

18. And their minds would be so shocked by its absurdity and wickedness, that they would be safe from its delusions forever more; and peace would reign throughout thy borders.

19. ¶ Thou wouldst not treat us as we have treated thee, thou sayest. Neither would we treat thee as thou hast treated us.

20. Come to our meetings, brother, and thou shalt be treated with

NOTE, verse 5.—The writer here gives Jonathan's sentiments, not his words.

christian kindness, liberty and love, and even if thou speakest thrice, a stone shall not be called for.

21. ¶ Afterward arose John, of Harrisville, who assured the people that he was exceedingly shocked by the attempts to disturb the meeting.

22. Especially was it peculiarly shocking to himself, as the disturbances arose from his former brethren.

23. They had never been thus unkindly treated by their opposers, the Baptists.

24. When more than a year past they held a protracted meeting in this very village, they were treated kindly, and no molestation was offered them.

25. And now that they should repay such kindness in such an awful manner, surprised and grieved him.

26. And many more things did he put forth, which are recorded not.

27. ¶ Verily, verily, I say unto thee, that thy nervous system hath become fearfully and painfully sensitive since thy conversion.

28. It shocketh thee exceedingly that a Deacon should sing or a sinner pray!

29. Thou speakest of attempts to disturb thy meetings. I tell thee truly and plainly, before the Lord, that I believe no such attempts have been put forth, unless by thee or by thy brethren.

Note, verse 24.—The R. I. Universalist Conference met here, May 24, 1840.

30. Peradventure thou seest these things through the green glasses of jealousy, which are worse than even those of Abraham which Jonathan did revile.

31. Thou sayest truly, that our protracted meeting was not disturbed. And why was it that we were so highly blessed with peace and quietness?

32. Simply because the spirit of the Lord was in the midst; and liberty was freely given for all of every name or sect, to speak, or sing, or pray; no man forbidding.

33. And did a brother of a doubtful mind, or weak in faith, attempt to sing, we called not in a thundering voice, for *Dexter Stone to come and put him down.

34. Or did a sinner pray, we did not wish to have him shaken over hell; neither did we threaten to sue him at the law, and take his coat.

35. Shouldst thou pursue this course, so sure as heaven and truth are on thy side, the Universalists will not disturb thee.

36. Why art thou and thy brethren so fearful in this matter? Are we not men? Wherefore then, may we not answer for ourselves even in thine assemblies?

37. Dost thou fear controversy? And fearest thou it would make discord in thy ranks?

38. Once, yea, twice, have I spoken in thy midst; and I appeal

* A Constable.

to heaven and thee, if there was a word of controversy in all I said.

39. And when I would have spoken, and my mouth was stopped, neither thyself, nor the Elders that were about thee, knew the intentions of my heart, nor what I would have uttered.

40. Truly ye have acted unadvisedly in this matter, and have made a mountain where a mole-hill stood.

41. When, on a certain time, thou didst relate the change through which thy mind had passed, and give a warning to myself and brethren;

42. I arose*—heaven is my witness—not to rebuke thyself, nor yet thy brethren;

43. But merely to tell, in brief and simple language, the religious exercises through which my soul had passed thus far from youth to manhood.

44. The which, if I had done, I know that many souls then present, would have felt the witness of the spirit; and we should have rejoiced together in the bands of love.

45. But ye all forbade me, and with a dozen prayers, offered as though Satan was in the house, ye enchained my tongue and kept me silent.

46. Abraham never treated human beings in this way since he had breath; and as his soul liveth, he never will.

* See Chap. vii. 18.

47. But even if he had s on controversial points, what thou to fear, if so be thy ca the cause of truth and heaver

48. Why is it that thou with thine own mouth, repe warned and exhorted those sect to beware of controversy

49. To argue not, on any sion, with a believer in the salvation, nor to converse w believers about the doctrine?

50. Is it not, that thou hast thy professed conversion, con with several believers in the salvation, until thou knewe what words to put upon thy tc

51. But shame on the mai would wish to lord it over the of men, and exhort them to th pression of free inquiry, in tl of light!

CHAP. XXX.

The meeting continued, 1—5; J *speaks kindly to Abraham*, 6—9; *preaches, and calls the devil a fool*, 1 *the preaching of the apostles—con —boy in the river*, 15—24; *Jesus his endless misery*, 25—29; *salv works—Calvinism—faith—repent —46; salvation by Christ—contr* 47—55.

1. Now when all these were accomplished, a recess given, for the Conference wa

2. And when Abraham re again into the temple, beh was thronged, insomuch tha almost trod one upon an othe

3. For so it cometh to pass, that a multitude will generally assemble, if a priest will only play the buffoon, or utter ridiculous sayings, in the sanctuary of God.

4. And if his message is only mysterious, and hard to be understood, or not to be understood, it will be received by many of the illiterate and unthinking, as a sure safeguard from perdition.

5. For they verily believe that the more mystery, the more religion; and that men are to be saved not by a knowledge and understanding of the truth, but by stupid faith in the dark mysterious.

6. ¶ Now as the house was thronged, Abraham found no rest for his body but on the soles of his feet; so he continued standing.

7. But when Jonathan beheld it, he spake unto him kindly, and pointed with his hand to where he might sit down.

8. Then was Abraham astonished at the true politeness of his adversary, and he bowed himself and did obeisance to Jonathan, and gave him thanks aloud before all the people.

9. And he sat himself down, saying, Now know I of a truth, that one ounce of kindness will produce more good in the heart than thousands of harshness and insult.

10. ¶ Then began Baker to preach, and Abraham wrote many things in the book that was open before him; yet but few thereof will be transcribed into the Book of Abraham.

11. His text was in Acts viii. 5—8. And he spake of Philip, the Deacon, of glorious meetings that were held, and of the hand of persecution, that scattered the apostles.

12. Then did he boldly call the prince of Infernals, even the Devil, a great fool, for raising a great breeze, which dispersed the disciples, and spread the good word.

13. Then spake he also of Pilgrim's Progress, the master-piece of John Bunyan, which he assured us should go hand in hand with the Bible.

14. But Abraham thought otherwise; for while the Bible representeth the way of the christian as easy and delightful, the Progress showeth it forth as hard and distressful.

15. ¶ Then did Baker furthermore assert, that Philip and all the apostles, preached Jesus Christ as a Prophet, Priest, Sacrifice and King.

16. All this is truth, my brother, and it is also truth, that they preached him as the SAVIOR OF THE WORLD. This saying is worthy of all acceptation,

17. For by it we have assurance that the whole world will be saved, inasmuch as Jesus cannot be my Savior if I am never to have salvation.

18. And as he cannot be my Savior if I never enjoy salvation, no more can he be the Savior of the world, unless the world will be saved.

19. What and if thy little son should be cast into the river, and be in danger of death.

20. As he struggleth with the waters, thy neighbor beholdeth him, and saith unto him, Come thou hither, draw nigh unto me, let thy hand be extended, and I will draw thee unto the shore, that thou perish not.

21. This is impossible; the lad can swim not, neither can he draw near, so he sinketh beneath the waves to arise no more.

22. I ask thee, Is thy neighbor the Savior of thy boy? Nay, thou repliest, for no salvation was effected.

23. There was no Savior; for had there been a Savior, he would not have drowned.

24. Even so, as Jesus is the Savior of the world, the world will all be saved. The eternal loss of one single soul would make his mission and profession false; for then he could not be the Savior of the world.

25. ¶ Then said Baker, The Savior wept over the sinners of Jerusalem, when he beheld their impending sorrow.

26. And thinkest thou this, O John, that he who wept over temporal misery, would not weep eternally over the endless ruin of immortal souls, if that event should come.

27. Yea, surely, if one single soul for whom the Savior died were lost forever, the tears of Jesus would never be wiped away, unless his tender heart were shorn of all compassion.

28. The endless misery of one soul for whom the Savior died, (and that he died for all, even a modern Calvinist will not deny) would seal the endless misery of the Son of God!

29. He never can see of the travail of his soul, and be satisfied, as God hath promised, unless a loved and ransomed universe, one and all, are presented pure and spotless before the presence of the Father, with exceeding joy.

30. ¶ Moreover, John spake and said, Every man must be judged and rewarded according to his works.

31. And our final destiny dependeth on our moral character, even as Jesus hath predicted, John v. 28, 29.

32. O John, thou professed son of Calvin, thou shouldst blush at this assertion.

33. It would seem as if thine

Note, verse 31.—As the text here quoted has been somewhat particularly dwelt on, in an other chapter, it will not be re-examined here.

apostasy would make the departed shade of the founder of thy system, dart such angry flashes from his fiery eyes, as he did on poor Servetus when roasting by his command.

34. Saved in the future world by our morality in this! Where are the distinguishing mercy, and electing love, and power of God?

35. But if this saying of thine be true, then every infidel may and will be saved, if perchance he happens to be moral.

36. Then preach no more against the faith of any man, if he possess morality; for this is the key that will unlock the portals of the paradise above.

37. And it is a key which, if the confessions of thy followers be true, but few of them can use.

38. And if their confessions of sins be neither sincere nor true, then are they hypocrites and liars.

39. And in either case, upon this plan of thine, but few of those who rally around thy standard, have any claim to heaven.

40. But dost thou say they may repent, and thus be saved at last?

41. If so, then they will not be punished for their wicked works, nor saved for their morality.

42. But they may demand the gate of the holy city to be unlocked, simply because they exercised repentance before they died.

43. And that part of the human race who finally are lost, will be cast away, not because they sinned, but because they repented not.

44. One hour's repentance on a dying bed outweighs, according to this rule of gaining heaven, a lifetime spent in the ways of virtue.

45. But whichever horn of this dilemma thou dost take, whether morality or repentance, it will gore thy system even unto death; for it is not the truth of God, and therefore cannot stand.

46. Men are not to obtain a resurrection from the dead to a future life, as a reward for duties done in this.

47. ¶ Then Baker proceeded, and said, that the dying and atoning blood of Christ is the sinner's only hope.

48. Verily, my brother, thou hast now laid down an other method by which sinners must be saved.

49. Hast thou so soon forgotten thine assertion about morality? Truly, thou crossest thy track like a fox which a dog pursueth.

50. If the blood of Christ is the sinner's only hope, how much confidence should be placed in morality, repentance, or the doctrine of Election by the sovereign will of God?

51. A contradiction hath two sides, and both cannot in any wise be true. I pray thee, tell us which of these is true, and which is false?

52. Shall man depend on his

own works, or on the blood of Christ, to save his soul?

53. If upon Christ, pray tell me why I may not hope as well as thou; and why not all as well as we?

54. If we are saved by Christ alone, one has no ground of hope above an other; and if one shall finally be saved, so shall be all.

55. And, blessed be God, thou canst not, by any proper argument, disannul this pleasing truth, nor make void this grand conclusion.

CHAP. XXXI.

Baker preaches—Abraham opposes it—no man forced to heaven, 1—16. *Elder Knapp in Providence—in Boston—great work,* 17—22. *Universalism scattered—the people rejoice,* 23—36.

1. Furthermore Baker spake, and said, Christ as a King hath given us laws of love, and we possess no right to hate a single being; nay, not the devil even.

2. When the sons of God presented themselves before the Lord, and Satan came also in their midst, they were undisturbed.

3. And even so, my brethren, should we feel calm when the evil spirit comes in among us.

4. ¶ Baker, thou hast spoken well and truly; for by the laws of God, we have no right to hate a human soul, but are required to love them all.

5. We should do this to make us resemble God. He doth not require man to be more holy than himself; and hence he hateth none, but hath love to all.

6. And love, thou knowest, worketh no ill to those beloved. Hence it is true, that God will work no lasting evil to any being of the human race.

7. Under the influence of this truth, thou didst shortly after speak on this wise:

8. Sinners, Jesus Christ desires not your loss; and God himself desires not that any soul should perish.

9. Therefore he sent the Holy Ghost into the world, to convince it of sin, of righteousness, and of judgment to come, that ye might be saved from eternal woe.

10. But he will never, never bind your souls, and carry them by force to heaven.

11. ¶ Thou art right again, good brother John; for he will never force a soul to heaven, as the salvation of the world doth not require it.

12. Only let it be understood that heaven is the happiest place, and if the world can have their way, they will not fail to go there freely as the clear water runneth down the mountain's side.

13. They never will be forced by wrath, but drawn by love.

14. Thou sayest, that God and Christ desire that all men should be saved.

15. And this is even so; and as

God and Christ are righteous, none can be lost;

16. For hath not the Psalmist written, The desires of the righteous shall be granted? And will not God accomplish his own desires?

17. ¶ Still Baker continued, and said, Brother Knapp is doing a great work. He has labored three months for five hundred converts.

18. In Providence by his exertions a Universalist has been converted. Not a weak child, nor a silly woman, but a man from forty to fifty years of age.

19. Then said Abraham, small favors are gratefully received at this office, and promptly acknowledged.

20. But he was afterwards informed, that the man referred to had never been a Universalist, nor belonged to their Society.

21. ¶ Still John went on, and said, There is a great work going on in the great city of Boston.

22. The devil's Kingdom hath received a powerful shock. Our Brother Knapp is there. Unitarianism will be blown to atoms, and Universalism will be scattered to the winds of heaven.

23. Then, verily, said Abraham, there must be a windy time in the city of Shawmut. And I am told that thy Brother Knapp is a boisterous fellow, and one that dealeth largely in wind.

24. And that for the dispensation thereof he receiveth abundance of gold and silver, and many praises from those who make a mock at sin.

25. But in this sayest thou truly, even though thou meanest it not, namely, that Universalism is being scattered to the winds of heaven.

26. For, behold, it rapidly goeth forth even from that same great city, to the East and to the West, to the North, and to the South.

27. It goeth down unto the ends of the earth, and hath found its way even into the dominions of little Victoria, who intendeth to be the mother of many kings in the East.

28. Its roots have descended deeply into the hearts of many people, and its branches are vigorously shooting upwards towards the sun; and its leaves are as the Balm of Gilead for the healing of the nations.

29. And like as the ox pusheth with his horns, and as the lion overcometh his adversaries, even so will it push thy partial doctrine from the stage of existence, and overcome all those who rail bitterly against it.

30. Where thy baneful doctrine like the Bohon Upas, hath poisoned the fountains of human enjoyment, it will heal the waters and give drink to the thirsty.

31. And where thy doctrine like the Simoon of the desert, hath

NOTE, verse 17.—Yes, and doubtless for thrice that number of old rusty dollars, such as Brayton says, he "can't rub in heaven."

scathed and withered every green herb of charity and pure religion, it will fall like the rains and dews of heaven upon the thirsty ground.

32. Where thy doctrine hath scattered broadcast the seeds of strife and discord, it will turn the hearts of the fathers to the children, that the world may no longer be smitten by that dreadful curse.

33. Rejoice thou, therefore, and let the people be glad with exceeding joy; for as Universalism is scattered to the four winds, the end of thine awful doctrine draweth nigh.

34. Then shall the earth rejoice, and all the islands of the sea be glad, and the howling tempest of midnight shall chant a requiem to departed awfulness.

35. The days of the reign of religious superstition, bigotry, fanaticism, priestcraft and terror, will be numbered and finished;

36. And the inhabitants of the land will live in quietness and die in peace, and be gathered to their fathers in full hope of immortality; for the mouth of the Lord hath spoken it.

37. Amen, even so let it be.

CHAP. XXXII.

Jonathan speaks—his vulgarity—the sinner's treatment of Christ, 1—23; Abraham's apology, 24—30; mourners called, meeting dismissed—Abraham gives thanks, 24—37; Abraham receives an invitation, but accepts it not, 38—46.

1. Now after Baker had ceased to speak, Jonathan arose, stretched forth his hand, opened his mouth, and moved his tongue, and spake on this wise:

2. Behold, I stand at the door, and knock: If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me; thus saith the Revelator.

3. Sinners, Jesus Christ stands at the door of your hearts, and knocks for admittance; but you refuse to let him in.

4. He knocks in many ways, by his judgments and his mercies; by the prayers, and sermons, and exhortations, and warnings of God's children.

5. Spose I had an old father, and he had been gone for years, and one day I see the old man coming towards home, and I spose he wants to come in and sup with me.

6. Just as he gets close to the door, I run, and shut it in his face, and fasten it, and peep out the window.

7. He comes up and knocks on the door, knock, knock, knock! I keep still, so the old man might think I'm not at home.

8. Then I run round the house, and fasten all the windows down, for fear he should get in that way.

9. The old man finds the door locked, and shakes it, and calls out for me, and I won't answer.

10. Then he goes round to the back door, and I run and fasten that too, and then go down cellar, to make the old man think I 'm gone away.

11. He shakes the doors and windows, and knocks, and knocks, and calls, and calls, but I won't answer, and he can't get in.

12. Then I happen to think, that he may possibly come down the chimney, and get in so. So I go up, and build a fire to stop the chimney, and smoke the old man out, if he should try.

13. He stays till he gets tired, and finds he can't get in, and so he goes off, and lets me alone.

14. Well, this is just the way you treat Jesus Christ. He comes to your front door first, and knocks. Hark! knock, knock, knock!*

15. What do you want? I want to come in and sup with you, and you with me. You tell him he can't come in.

16. And you shut the door, and fasten it right in the face of Jesus Christ, and keep him out. This is how you treat him.

17. Then he goes round to your back door. Hark! knock, knock, knock! You run and fasten that up too, for fear the Lord Jesus Christ should get into you.

18. So you shut up every door, and fasten every window, and then you think of your chimney—and that's your throat—and you're afraid he may possibly go down there.

19. So you keep the smoke of unbelief, and infidelity, going out of your mouth, to drive him away.

20. He waits, and begs, and entreats you to let him in, till his head is wet with the dew, and his locks with the drops of the night.

21. Then he gives you up, and goes off and leaves you, saying, He is joined to his idols, let him alone.

22. Now, the way to treat him, when you feel him knocking, is, to open your front door, and let him go right into you. That 's the way!

23. And then he will sup with you, and you with him, and you can join God's people, and your soul will be saved.

24. ¶ Abraham doth not pretend that he giveth, in all this, the precise words of Jonathan, though much of it is even as he spake.

25. But perhaps for even what he hath seen fit to record, an apology is due to him who readeth.

26. Let him therefore understand, that the account is by no means written so vulgarly and profanely as it was spoken.

27. But this, and parallel sketches, are designed modestly to give an idea of what kind of preaching is deemed necessary to produce religion, and save immortal souls.

* When the Elder used these expressions he suited his actions to the words, sometimes pounding upon the gallery, and sometimes upon the desk.

28. But Abraham hath, in no extreme case, allowed his pen to record the awfully profane manner, in which the name of the Lord hath been used in prayer and exhortation.

29. And the appearance of Jonathan was to Abraham more like a man possessed among the tombs, than like a meek and lowly minister of the Savior.

30. Now when he had spoken long, and uttered many things, which the pen of Abraham refuseth to record, he paused, and the thick smoke of infidelity ceased to go up out of his mouth.

31. ¶ Then were the mourners called forth for prayers. And there were many who placed themselves upon the anxious seats.

32. And Abraham marvelled that even women or children could be thus frightened and deluded, by such low means, and such vain, nonsensical babblings.

33. Then was the meeting dismissed, and the careless, and secure, and unconcerned, and the wise and the prudent, departed every one to his own home, for it was late.

34. But the mourners remained in the temple, that they might receive mercy, and counsel, and consolation, from the cruel ministers of misfortune and misery.

35. Thus the blessings of Providence are converted to cursings, the prophet and priest are profane, the wicked bear rule, and the people mourn.

36. And Abraham said, I thank thee, O Lord, that from such duties and doings, and doctrines, thou hast, in mercy, delivered me!

37. And he went to his own home on foot and alone.

38. ¶ Now a portion of the old Bay State, that is called Cape Ann, is the place of Abraham's nativity.

39. For there in time past, dwelt his father and mother, and brethren and sisters, and kindred not a few.

40. Yea, there dwelt, in days that are gone by, his father, and his father's father, and his father's father's father, and his father.

41. And Abraham had very many friends in that land, who were his brethren in the faith.

42. And at this time they were without one to break unto them the bread of life. Therefore they took counsel together, and sent affectionately unto Abraham, saying,

43. We pray thee return to the land of thy kindred, thou and those that are with thee, and minister unto us in spiritual things, and we will minister unto thy temporal necessities, accordingly as God shall deal bountifully with his servants.

44. Then Abraham, when he had diligently inquired of the Lord, answered them saying, As the Lord liveth, and as my soul liveth, I cannot, even now, return to the home of my childhood;

45. But I must tarry yet a little while, here in this wilderness, to see how goeth the work of the Lord, and the conflict of the opposers.

46. So he abode even where he was, until the will of the Lord was accomplished concerning him.

CHAP. XXXIII.

A dull meeting, 1—7; *Jonathan trims his nails*, 8—14; *Church organized*, 15—21; *Methodists outwitted—converts taken in*, 22—26; *two other protracted meetings*, 27—33.

1. It came to pass on the next day, when the sun was gone down, that Abraham had again met to worship with the Baptist brethren.

2. But the spirit of excitement was measurably quenched by the uncharitable conduct, which the Deacon had received; and a coldness prevailed.

3. And though the Elders exerted themselves greatly, yet the brethren and sisters could not be aroused to their usual activity.

4. And there was present an Elder of an other sect, whose name was Adams; and who hated the doctrine of Abraham with a perfect hatred.

5. And he opened his mouth, and spake for a long time; but in the language of an apostle, His bodily presence was weak, and his speech contemptible.

6. Then began many to depart from the synagogue, for they came to feed upon excitement, and had become hungry.

7. But when the Elders perceived it, they exerted themselves so much the more, that it might be prevented; but they labored in vain.

8. ¶ Now Jonathan was standing, as his custom was, in the chief seat; and when he beheld these things, he was sore afraid, and trembled for the safety of the ark of the Baptists.

9. Then took he forth a knife from a garment that was upon him. And Abraham said, Behold, hath Jonathan become a Universalist? and is he about to kill himself, even as he said?

10. And Abraham smiled, when he saw that Jonathan put not the knife to his throat, but that, in the stead thereof, he carefully pared and cleaned the nails upon the fingers of his two hands, from the least even unto the greatest of them.

11. And he was long engaged in this matter, resting himself upon the Book of God that was before him, and looking down upon the brethren engaged in their devotions.

12. And this was done in the face of a congregation, in the midst of a revival of religion, falsely so called.

13. Surely a spirit of uncommon cleanliness, or carelessness, or impoliteness, must have rested heavily

upon him, when he acted thus in the midst of the devotion of his brethren.

14. When the meeting was ended, Abraham went to his home in the wilderness.

15. ¶ On the next day there was a great gathering together of the Baptists, for the formation of a church, that the new converts might be brought within the pale thereof;

16. Lest, if they were permitted longer to remain unsecured, they might join themselves unto the Methodists, in whose house they worshipped, and were converted.

17. So they assembled themselves together, and John Dowling, an Elder from Providence, preached on the great occasion.

18. And his discourse was eloquent and dignified; and though he spoke decidedly against the faith of Abraham, yet Abraham complained not, as it was done in such a plain and manly manner, as John and Jonathan were strangers to.

19. So the Baptists organized a church in the temple, which for a little season, they had borrowed of the Methodists, to the end that the Universalists might be overthrown.

20. And they entangled in the meshes of their religious net, some who were worshippers with the Methodists, and supporters of their doctrine.

21. And they led them, and many others away, that they should return there again no more.

22. ¶ Now when the Methodists and their Elder saw what was done, and that they themselves, and not the Universalists, were outwitted and spoiled of some of their sweet singers, and constant worshippers;

23. And that the Calvinists had constantly withheld their own doctrine, and hypocritically preached that of the Methodists, to produce excitement;

24. And moreover, when they perceived that those, who had been converted by the doctrine which the Calvinists borrowed of them without leave, at the time they borrowed the temple, must now become joined to the Calvinistic church;

25. They were apparently much annoyed, and not a little grieved and disappointed, by the crafty ma-

NOTE, verse 9—13.—This circumstance reminds me of a Deacon, who professed to be very pious and devoted, and who would in prayer-time, on the Sabbath, arouse occasionally from his bending attitude of devotion, take his snuff-box from his pocket, rap the cover, oblige his olfactory to take a dose of its contents, and then pass the box into an other pew, to accommodate his neighbor. On its return he would (sometimes giving a hearty sneeze) resume his posture of devotion, as though nothing had happened. This anecdote, and that of Brayton, are strictly true, and are given because it is thought that a man really and truly engaged in the very act of worshipping his Creator, would not *stop* to trim his finger nails, nor to take *snuff himself and treat his neighbors.*

nœuvrings and success of their Baptist brethren.

26. ¶ Now before many days had ended, the Baptists provided an other fortress in which to continue their warfare; and they straightway departed, one and all, from the Methodist sanctuary.

27. And many, who professed to be born again, were hastily baptized and received into covenant with the Calvinists.

28. And Abraham said, Behold, they were strangers, and are taken in. And doubtless before many months,* some of them will be driven out, whilst others will come out of themselves.

29. And forthwith the Methodists entered their own hired sanctuary, and with what materials they could collect, which the Baptists had left unto them, a protracted meeting was commenced.

30. ¶ About this same time, and in the same small village, an other sect of the Baptists also commenced a protracted meeting;

31. For they resolved that sinners should not be lost, without a violent effort to save them from the snares of the devil.

32. So these three opposing sects of endless misrians, labored zealously, day and night, for many weeks, every one upon its own hook;

33. Being desirous that souls should be saved by its own peculiar creed, and find their way to heaven through its own rites and ceremonies.

34. Howbeit, none in all that region, could equal the Calvinists in saving souls from the father of lies, by speaking evil of the Restitution of all things, and by vilely slandering its believers.

35. But Abraham went no more into their assemblies, for he was wearied with their solemn mockeries.

* This prediction was literally fulfilled.

CHAP. XXXIV.

The Elders' subtlety, 1—3; W. S. Balch's conversion, 4—22; his letter, and its effect, 23—29; Ellis, the slanderer, of Slanderville, 30—36.

1. Now the Elders were more subtle than any beast of the field, which the Lord God had made; and therefore when the truth failed to accomplish their purposes, they practised falsehood.

Note, verse 1.—Let it not be supposed, that here the Elders are ranked among the beasts of the field. They are ranked above the beasts so far as subtlety is concerned. The expression here employed no more intimates that the Elders are beasts, than does the same expression in Genesis, that the serpent was a beast. And he was not a beast. He was more subtle than *any* (not any *other*) beast.

There was no beast in those days any where about, so subtle as the serpent; and there is none in these days so subtle as the Elders; though this, it must be confessed, is a rather equivocal compliment.

2. For they were anxious that the glorious work of the Lord should not be hindered, but should progress at all events, even at the sacrifice of truth.

3. So they diligently reported that a certain Elder, whose name was William, had renounced his religious faith, and embraced that of Partialism.

4. Now this William was an Elder among the Universalists; and he was of great renown in the land of Roger Williams, being beloved by his religious friends, and respected and feared by his opposers.

5. He had labored much in that region, and his fame was spread abroad throughout all that land, where for many years he had been a faithful and true witness.

6. And he had, before this, left the city of Providence, with his wife and children, and all that he had, and gone to abide in a city afar off.

7. Now when it was noised abroad that he had been sick, and had renounced the doctrine he had so long believed, and so ably defended,

8. There was no small stir throughout the Providence Plantations; for it was a land of sectarian excitement; and began, even then, to be a land of wars and rumors of wars.

9. And some believed the things that were spoken concerning him, and some believed them not.

10. And those who believed his doctrine, and gave ear to the report, were astonished and grieved; while those of a contrary part exulted with exceeding joy at the supposed victory they had obtained.

11. But Abraham believed it not, but said unto his friends, over whose countenances there came a shade of darkness

12. Fear not; for ye may be assured that William hath not swerved from the faith, nor gone back unto perdition.

13. For in a time of phrenzied excitement, like unto the present, many falsehoods are frequently uttered by those who are willing to lie for the glory of God.

14. Therefore, let not your hearts be troubled; but let those who rejoice in iniquity, rejoice over you in this thing; for the triumphing of the wicked shall be short.

15. For behold, the truth will bring to light the hidden things of darkness and dishonesty, and the lying lip shall be put to shame and silence.

16. But even if he hath renounced, it proveth not that the faith he once possessed is false, as our opposers seem to imagine when they

NOTE, verse 2.—This may seem too severe; but their motives are inferred from their conduct. By their fruits ye *shall know them*.

exhort us to prove false to our profession, simply because an other hath done so.

17. If the fact that a few renounce our doctrine proves it false, then is their doctrine much more false, as very many have renounced it.

18. Yea, and all doctrines are untrue, as some have renounced them all.

19. But the truth of God dependeth not upon the faith or unbelief of man; and therefore a renunciation thereof can neither make it false, nor prove it true.

20. Away then with this vain delusion, which hath crept into the minds of our opposers, and with which they would fain beguile you from the simplicity of the Gospel.

21. And, as it is written, Be ye steadfast, immovable, always abounding in the work of the Lord; inasmuch as ye know that your labor is not in vain in the Lord.

22. And the followers of Abraham increased, and his friends multiplied, insomuch that when the Sabbath was come, his place of worship was filled.

23. ¶ Before many days had passed, behold, there came an epistle from the heart and hand of William, whose surname was Balch, written on this wise:

24. I have not renounced the Faith once delivered to the saints, nor embraced the horrid dogma of endless *misery.*

25. May the Lord have mercy upon all slanderers, and such as deal in falsehood!

26. Greet all the brethren in my name. Fare ye well.

27. Now when this letter was received, and scattered abroad, the faces of some who had reported the slander, grew dark with confusion.

28. But there were those whose faces were as brass, and whose hearts were accustomed to devising evil, and their tongues to speaking mischievous things.

29. And they refused to disannul the slanderous report, and to make known the truth unto the people.

30. And of this sort was a certain Ellis, who was an Elder among the Baptists, and a kindred spirit with John and Jonathan.

31. And in those days he appeared in Fiskville, near by the dwelling place of Abraham, where was a Baptist temple.

32. And it was said, that he came from the State of New York; and Abraham supposed he had long been an inhabitant of the town of Slanderville.

33. He thus judged from the make of his mouth, and the moving of his tongue.

34. Then entered he into the temple, and calling together the people, he continued many days, blaspheming before the Lord, and wickedly and basely abusing the Universalists.

35. He boldly asserted, that they

were, one and all, liars and thieves, and robbers, and horse-stealers, and drunkards, and hypocrites, and infidels, and that he came to put them down.

36. And also that they were prayerless and ungodly; and that one of them only had been known to pray unto the Lord. And even he was an infidel, and got up into a tree, and prayed unto the devil!

CHAP. XXXV.

Doings of Ellis—some believe, 1—11; *Abraham goes to hear him*, 12—18; *Elder Grafton and a story*, 19—29; *Ellis storms the castle, and preaches of reprobates*, 30—63; *Ellis weeps, and Abraham entreats him*, 64—75.

1. And Ellis continued to hold forth day after day, speaking evil of things he understood not, insulting men to their faces; inviting others to tarry, and then striving to drive them from the house;

2. Manœuvring with women and children like a fanatical mountebank, and a low fellow;

3. Denouncing with the severest anathemas, christians as much holier than himself as heaven is holier than purgatory.

NOTE, verse 36.—Those who heard him knew he was uttering falsehood; for the Universalists had held a weekly prayer meeting in that very place, for many months, in which brethren took part who were known to be praying men. And this duty was entirely neglected by the *other sects about them.*

4. And he was doubtless of those described by an apostle, when he said,

5. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips;

6. Whose mouth is full of cursing and bitterness; their feet are swift to shed blood; destruction and misery are in their ways;

7. And the way of peace have they not known; there is no fear of God before their eyes.

8. Yet there were those who listened to the ungracious words that proceeded out of his mouth, as though they were the soft and heavenly breathings of an angel.

9. And a few there were who, in due process of time, supposed themselves convicted and converted,

10. Sealed, saved, and in a fair way to be sanctified, through the influence of his sulphurous sayings, and disrespectable doings.

11. But the sober, and reflecting, and decent, were disgusted at the laziness and looseness of his logic, the lowness and lightness of his language, and the meanness of his management.

12. ¶ Then certain of the brethren came unto Abraham, and said, Why dost thou not go in and hear the words of this Ellis, who hath come, unbidden, among us?

13. And Abraham answered, saying, I go not in, because the say-

ing is coming to pass, that is written, The songs of the temple shall be howlings, and the prophet and priest are profane.

14. And my soul is pained, and sickened within me even unto loathing, at the sayings and doings of those, who profess to be servants of the most high God.

15. Nearly a full score of their meetings have I already attended, and I have witnessed their wickedness until I am satisfied of their harshness and hypocrisy.

16. ¶ But the brethren said, Go up, we pray thee, yet once again; for this night he is to speak against our most holy faith, and we wish thee to hear and to remember.

17. And we know it will be well with thee, for thou canst get good out of evil, and no harm will in any wise befall thee.

18. So Abraham did as he was desired, and when the even was come, he went in to the temple, and sat down.

19. ¶ And there was present a man whose name was Grafton, and he was the Elder of that Society, though his dwelling place was in the city of Providence; and Ellis was his co-worker.

20. And he was evidently a man of more age than either talent or prudence, or respect for his own reputation; for he joined with Ellis in reviling at Universalism.

21. And he spake of a certain Elder, who for vile conduct, was cast out by his brethren, and who now pretended to believe in this devilish doctrine, and was doing immense injury to the cause of religion.

22. And as he spake of this, Abraham remembered a story of a certain Elder, who was far from being a Universalist, and who took ship to go to a certain place.

23. And as the vessel was floating gently upon the bosom of the deep, the Elder was in the cabin, and two lady passengers were there also.

24. And it was so that night drew on, ere they were at the place whither they went.

25. And the females, for certain reasons, were compelled to cry aloud for protection from the rude advances of the Elder.

26. Knowest thou,* O Elder Grafton, who art so ready to condemn an other, the name of that individual? and of the sloop in which he sailed? and of the ladies whom he insulted? and of the land whither he went?

27. What and if thou shouldst hear that same Elder harshly reviling Universalism as a licentious doctrine,

28. And opening his mouth wide to speak severely of the frailties of others, wouldst thou not think he

* It is thought that Elder G. can answer correctly all these interrogations.

would do well to pause, and let one without sin cast the first stone?

29. Wouldst thou not be almost tempted to arise, repeat the story, and say to him in the heart-withering words of Nathan unto David, ☞ THOU ART THE MAN!

30. ¶ Now after Grafton had thus spoken, and Abraham had thus soliloquized, Ellis arose to storm the castle, and to redeem a pledge to preach of reprobates.

31. And he uttered many things, which, though recorded in the Book of Remembrance, will not appear in the Book of Abraham.

32. And as he spoke of reprobates, and hell and judgment, he cast his eyes significantly to where Abraham was seated, and bravely asserted that he was not frightened from preaching, by the presence of any individual.

33. That he was not excited, but calm and composed, and should preach the truth if the devil stood at the door; and we might expect to hear some cutting truths.

34. ¶ Reprobates are those, said he, who are rejected and given up of God, to have no mercy in this world, nor in the world to come.

35. If such alone are reprobates, said Abraham, then there are no reprobates spoken of in the word of God.

36. For not a being existeth in the universe, who partaketh not of *the mercy and the* love of God.

37. As saith the Psalmist, The Lord is good unto all, and his tender mercies are over all his works.

38. ¶ But, continued the Elder, a reprobate is known by a long course of sin—by living till old age comes on, without conversion;

39. For nineteen twentieths of all conversions, take place before the age of twenty-five.

40. I tell thee, Ellis, that although it is a truth, that thy conversions are more abundant with children than with men; yet in the other matter thou knowest nòt whereof thou dost affirm.

41. Was it not for old and hardened sinners, that the Savior died? so that where sin abounded, grace should abound much more?

42. And did he give himself for reprobates, who were accursed, and given up of their Creator?

43. Did he attempt to save those whom the Father, from the beginning, had resolved to damn forever?

44. If thou hast sense and reason, thou knowest he did not. But he died the just for the unjust, that he might bring them to God.

45. Did he not come to save the very chief of sinners? And are not those thou callest reprobates, the chief of sinners?

46. If thou sayest they are not, then why are they made reprobate? And how is wickedness a sign of reprobation? Will the chief of

sinners be redeemed, and the less sinful lost?

47. If thou sayest, they are the chief of sinners, then are they not what thou dost mean by reprobates? for they are the very ones whom Jesus came to save.

48. ¶ Again; thou sayest a reprobate may be known, because he talketh much of the mercy, and nothing of the judgment of the Lord.

49. If this be true, then is the merciful man not blessed; for he shall not obtain mercy, being reprobate, if out of the abundance of his heart his mouth speaketh;

50. And the saying of the Savior should be on this wise, Woe unto the merciful man, for he is a reprobate, and shall receive no mercy.

51. But as for him, whose mouth, like thine, is filled with bitterness and wrath, and cursing, and reprobation, and damnation, let him rejoice in his corrupt communications;

52. For he is pure in heart, and shall see God: for out of the abundance of the heart, the mouth speaketh.

53. If thou art not thyself given over to a reprobate mind, thou wilt blush, and be ashamed of thine unholy and absurd assertions.

54. ¶ Thou sayest, also, that those for whom a spirit of prayer is not given to the saints, give evidence of reprobation.

55. But in this thou art mistaken; for it is the man who is so vile as not to have a spirit of prayer for all men, and not the individual for whom he will not pray, who gives a token of reprobation.

56. And according to this rule, St. Paul was not a reprobate; for he directed that, first of all, prayers and giving of thanks should be made for all men.

57. ¶ Then proceeded Ellis to speak of the day of judgment—of the dark corners of despair echoing with the groans of the damned—of a sin not to be forgiven—and to assert that God is stronger than the devil.

58. Then, said Abraham, If the devil is even as strong as thou supposest, and if God is stronger, and his nature love, we shall come off victorious; for all the evils thou hast named will be destroyed.

59. ¶ But yet again spake Ellis, saying, They who drink in the damnable heresies of Universalism and Infidelity, give proof of being reprobates.

60. Verily, thou art a wonderful man, and thy logic should be had in remembrance; for thou canst discover a heresy of damnation in a doctrine of salvation.

61. Art thou not of those who put darkness for light, and light for darkness? who call evil good, and good evil?

62. ¶ Furthermore he spake and

said, An other evidence of reprobation is shown, when the spirit of prayer is taken from an individual.

63. I would not lose the spirit of prayer for the whole State of Rhode Island, and New York to boot. Nay, not for all this world.

64. I expect to go my way from among you, and to moisten my pillow with my tears; for this revival will doubtless cease, and some will be hardened, and join those who are given up of God.

65. ¶ Then Abraham said, Of a truth thou art quite kindly given. Thou wilt weep over the hardened state of the sinner's heart, and in thine oft-repeated language, deprecate his woe;

66. But thy God will laugh at his calamity, and mock when his fear cometh! How much better, with all thy frailties, art thou than the God thou worshippest!

67. Thou weepest, in anticipation, over the hardness of sinners' hearts, caused by the doings of thine own hand; and the sayings of thine own mouth!

68. And wilt thou not, in the name of Judgment, (for Mercy must not be mentioned except by reprobates) be entreated to withhold thy powerful hand, and stay the mighty work thou hast begun;

69. Or check at least, and circumscribe, in some degree, thy ponderous influence, which, like a *sweeping deluge, is rushing through this wicked land?*

70. Thine influence, which is converting few, and hardening many of the devoted people, and crowding more closely still the serried ranks of those who believe in heretical, damnable salvation, and are therefore plunging like lightning, into the lowest hell!

71. We do beseech of thee, O Ellis, with as much confidence as ever the frogs of Jupiter petitioned their wooden king,

72. To stay thy hand, depart out of our coasts, (for we are already sinful men) and harden us no more!

73. ¶ Now when the Elder had spoken much more against the Universalists, and related in the most tearful manner, certain death-bed truths, or falsehoods, of old men and maidens, young men and matrons;

74. And exhorted the people to prepare for death, judgment and eternity, he held his peace.

75. And as he afterward strove and labored with certain careless and anxious sinners, Abraham departed.

CHAP. XXXVI.

Abraham tries the spirits—Ellis prays—he rails at Infidels and slanders Universalists, 1—13. *Stories of Infidels*, 14—20. *Abraham rebukes him—Hell's mad-house*, 21—37.

1. Before many days, it was told to Abraham, that the report of the conversion of William, was diligently spoken of, among the aiders and abettors and followers of Ellis

and Grafton, and rejoiced over even in their public meetings.

2. And he said, I am minded yet once again to try the spirits whether they be of God; and whether they can be persuaded to do an act of justice as well as to preach of judgment; and afterward I will forbear.

3. So when the even was come, Abraham entered the meeting, whose sign was Grafton and Ellis: and the letter of Balch was in his hand.

4. ¶ Now when Ellis had prayed the Lord to make sinners believe in eternal hell, and assured him that, without this, they could in no wise be saved; he arose to preach the word of eternal death.

5. Now this same Ellis was a vain fellow, and his manner was pompous and boastful, and he supposed his preachments were irresistible.

6. And he greatly marvelled that, after all he had said heretofore, so many were careless and unconcerned. They must be pledged to Infidelity, or it would not be so.

7. And his text was on this wise: How long, ye simple ones, will ye love simplicity? and the scorners delight in their scorning? and fools hate knowledge?

8. And he railed bitterly against Infidels, who were called the simple, and the scorners, that rejoice in their own wickedness, and defy the Almighty.

9. ¶ Then spake he, that no female voice condemned the Son of God; and in consideration of this affecting fact, he appealed to young gentlemen to come out for God.

10. And he asserted also, that many who had been drinking in error, were now seeking for Jesus.

11. ¶ Then did he speak of some, who glory in proselytes. Who are more anxious to get names on their church-books than to save souls from endless hell.

12. And in this he spake truly; for he doubtless referred to many of his brethren in the faith of endless woe, who, having united their efforts and made proselytes, contend bitterly about a division of the spoils.

13. ¶ Then said he, Infidelity and Universalism are enough to deluge the world with blood! Do you hear that?

14. An old infidel, a keeper of a public house, labored hard in the cause for many years; but he did not believe it at the same time.

NOTE, verse 9.—It is always disgusting to hear men and women, called *Gentlemen* and *Ladies*, in the pulpit, by one who is preaching their endless damnation. There is a sort of refinement, that seems out of place, in saying, "*Ladies and Gentlemen*, you are suspended by a brittle thread, over the infernal pit, and we entreat you to escape from hell, and fly to heaven."

"O Lord we beseech of thee, to make these Ladies and Gentlemen believe in endless hell, that they may be plucked as brands from the everlasting burning!"

NOTE, verse 14.—How could he be an

15. And he repented and confessed on his death-bed, and renounced his Infidelity, for men will be honest in a dying hour.

16. ¶ Infidels labor to destroy the marriage covenant, and to spread the doctrine of the devil. Will ye not therefore, shun Infidelity, and flee to Christ?

17. A hardened Infidel prayed to God that he might die and go to hell! Do you hear that?

18. An infidel is wretched through life, and wretched in his death.

19. An infidel is the devil's pioneer! He is a soul-suicide! He is the intended murderer of the most high God! Hell's mad-house is full of such ones!

20. And will ye not forsake this fatal heresy? Have ye not already heard enough to convict and convert ye?

21. ¶ Then said Abraham, Yea, doubtless infidels will tremble now and be converted! They have heard enough!

22. They must discover such powerful arguments in thy vain and loud denunciations, as to convince them all, that thou art right and they are wrong!

23. If not, try it again, renew thine efforts, and if possible, assail them in a still more fierce and brutal manner!

24. Free thy pure mind, by pouring out still harsher epithets, from thine exhaustless store-house of charity and religion.

25. And when they see thee thus exhibit thy lowliness of mind, and holiness of heart, will they not take knowledge of thee that thou hast been with Jesus?

26. Will they not regard thee as one of the favored few, whose garments will be pure and spotless, and who will walk the golden streets of the New Jerusalem?

27. And will they not forthwith renounce that wicked Infidelity, by which they are enabled patiently to bear reproach and slander;

Infidel, if he did not believe in Infidelity? He must have been one of your wicked christians, perhaps a Baptist, in disguise. Even so is it with Universalism. Some who profess to renounce it, confess that they never fully believed it. This proves not that the system is untrue, but that some who have professed faith in it, were lying believers in endless misery.

NOTE, verse 17.—Strange a man should pray to a being and about a place, neither of which he believed to exist. The speaker must have been mistaken. He was not a hardened Infidel, but a hardened christian. And he probably became hardened at some revival meeting, like this.

NOTE, verse 18.—Then must he be wretched in eternity, simply because he was wretched here? Must a man be sent to hell simply for denying its existence? Is there any justice in this? Or is there any merit, and is it pleasing in the sight of God, for us to believe in an eternal hell in which our neighbor will be burned? A good being will never punish his helpless creatures, in eternity, for being wretched here, nor for refusing to believe *in endless suffering* for one another.

28. And seek to embrace a faith that will permit them, in the most unmeasured terms, to abuse and scandalize their neighbors, and their fellow men?

29. Essay once more. Break up the boiling fountains of thy heart, and pour on their devoted and patient heads an other deluge of still more bitter waters; and thus show out of a good conversation, thy works with meekness and wisdom.

30. And should this fail to wash and cleanse their hearts from Infidelity, and make them seek to enjoy thy pure and mild religion, they must be reprobates, even as thou hast said!

31. ¶ But, O vain man, I ask thee soberly, Hast thou no fears that thou thyself mayest be an inmate of hell's awful mad-house?

32. Art thou sure that thou art one of the Elect, and that thou wilt escape?

33. Tremble, and be afraid, lest while exhorting others, thou art thyself a cast-away;

34. For truly, if the devil, according to thy faith, doth not have such ones as thee for inmates of his mad-house,

35. Then there is no use in having such a being, and the asylum for the insane, of which thou speakest, is not filled with the right inhabitants.

36. But I hope, eventually, better things even of thee, and things that accompany salvation, though I thus speak.

37. For the vulture will become harmless as the dove, and the roaring lion as the gentle lamb; and they shall not hurt nor destroy in all God's holy mountain, for the mouth of the Lord hath spoken it.

CHAP. XXXVII.

Ellis preaches—tells Abraham to read in hell, and relates a story, 1—18; *Abraham's thoughts,* 19—31; *Who are infidels?* 32—43.

1. Furthermore the Elder continued, and said, If ye have not heard enough already, listen, and I'll tell ye a circumstance, which took place in Feladelfee.

2. It will make ye weep tears of blood! Say, shall I tell it? Can ye bear to hear the story? Are ye prepared to weep?

3. I tell ye, you must give up your Infidelity, or you cannot be saved! Universalism is Infidelity, and you must give it up!

4. As he uttered these words, he looked steadfastly upon Abraham, whose Book of Remembrance was in his hand.

5. And he said, Write it down, and read it in hell, if you please, that Christ is the only way of salvation!

6. The doctrine of no hell is designed to rock sinners to sleep. It

is a false guide to ruin the undying spirit.

7. But shall I tell the story? Are ye now prepared to listen to the description of an awful scene?

8. ¶ Then related he a story of a young lady, who was surrounded by many privileges, and kind friends, and who witnessed a good profession before many witnesses.

9. But she became an Infidel, and left the church of God. Soon sickness came upon her, and consumption seized her vitals, and *licked her blood.

10. A minister was called in, but there was no mercy for her! Death was approaching! The blood was settled beneath her finger nails!

11. The minister saw no hope, and could not pray; neither could she pray herself, for there is no spirit of prayer in Infidelity.

12. Then in the awful anguish of her bursting soul, she cried, Why pray you not for me? I cannot pray! I cannot!

13. I am dying! I am dying! Oh, pray for me! I cannot die! I must not die! I cannot! O I cannot!

14. Send, go, run for the physician! Be quick! Tell him to hasten! I cannot, and I will not die!

15. But it is all in vain! I have no hope! Why don't you pray? Why pray you not for me?

16. ¶ Then became her ravings so incoherent and incessant, and her groans so great and awful, and her mental agonies so intense, beyond description,

17. That the whole neighborhood were aroused, and alarmed; and all her friends fled far from the house in which she lie, and left her to die forsaken and alone!

18. So died an Infidel at the age of fifteen years! And her appalling case was held up as a solemn warning to the congregation, to renounce their Infidelity and turn to God.

19. ¶ Then said Abraham, What shall we say of a professed minister of the Gospel, who would refuse to pray for a dying damsel, the days of whose life were but fifteen years?

20. He could behold her anguish, and hear her groans, and shrieks, and entreaties, and yet administer no consolation, and see no ground of hope!

21. Verily, he must possess the heart of a beast in the body of a man. He must be worse than an Infidel, and one of the vilest reprobates.

22. He who could behold all

NOTE, verse 6.—It is astonishing how much damnation some can discover in the doctrine of heaven, and how much salvation in the doctrine of eternal hell.

"Eternal hell" was a favorite expression with Mr. Ellis.

*This unlikely expression the Elder several times repeated.

this, and have no spirit of prayer for a tender maiden, must be akin to the great red dragon, of John the Revelator, who would devour a child as soon as it was born.

23. And will God be cruel like unto that heathenish preacher, and cast her off forever for unbelief?

24. Nay, it cannot be; for when father and mother forsake us, then the Lord will take us up.

25. Yea, although she was affrighted in her dying hour, by the cruel doctrine of an endless hell, and the cheerless presence of a heartless priest; and forsaken even by her kindred;

26. Yet will a God of mercy and of justice receive her to himself, dispel her fears of evil, and wipe away her tears; for the mouth of the Lord hath spoken it.

27. ¶ And would those friends, who could not endure her bitter, dying groans on earth, but fled, leaving her to die forsaken and alone, be happy in a place called heaven;

28. Where they could look across a gulf, and see her writhing in unceasing torture, and hear her undying groans, and immortal cries for help and mercy?

29. Nay, they could not; but, were it possible, they would flee from heaven more quickly than they left their own habitation while on earth.

30. But the whole narrative, whether fact or fiction, is no proof of the truth or falsehood of any doctrine, held or disbelieved, by either Infidel or Christian.

31. Infidels are men who reason and rely on proof, and they must be treated accordingly; fanatics are those who rant, and darken counsel by words destitute of proof or knowledge.

32. ¶ Now when he had spoken of the awfulness of the Day of Judgment, and had entreated sinners by all its terrors to flee to Christ and escape the wrath of God

33. He proceeded to inquire,

NOTE, verse 32.—How very convenient and consistent it is, for those who believe that Christ is God himself, to exhort sinners to fly to one to escape the wrath of the other! Acting in this case, just as though they were two, and one a great deal more merciful than the other. But this is one of the holy mysteries, which we are told, must not be looked into, as it cannot be understood. We must believe explicitly and implicitly, that there are three infinite beings, when separately considered; and that these three are in fact, but one being, and he is no more than infinite. Thus three separate and distinct infinities, when united together, make but one infinity. Or in other words, we must believe, that the Father begat himself, and is consequently his own Son; and that the Son being the only begotten of himself, is his own Father. And when the Father sent his Son, he sent himself; and when upon the cross he forsook the Son, he forsook, and departed from himself. Reader, do you understand this "divinity?" No; neither do I. Nor did the clergyman under whose ministrations the

What is an Infidel? And he forthwith replied, saying,

34. A disbelief of eternal hell constitutes an Infidel of the vilest kind. It is enough to damn the soul forever!

35. As he uttered these words, he turned towards Abraham, and said, Write that down, and read it in the infernal pit, for you will go there, unless you repent!

36. And Abraham recorded it in his Book of Remembrance, and said, What, an Infidel one who disbelieves in eternal hell? A Universalist an Infidel?

37. Nay, it is not so; but the Elder utterly mistaketh the matter.

38. An Infidel believeth in the salvation of no one; a Calvinist in the salvation of a few—even of the Elect; and a Universalist, in the salvation of all.

39. Who then is nearest to Infidelity, the Calvinist, or the Universalist?

40. The Universalist must go back through Calvinism, to become an Infidel. He must first deny the salvation of a part, and then the salvation of any.

41. A true Christian believeth in Christ as the Savior of the world; a true Calvinist believeth in him as the Savior of a part of the world; and an Infidel believeth in him as the Savior of none of the world.

42. Who, therefore, is nearest neighbor unto Infidelity? I speak as to wise men, judge ye what I say.

43. Therefore, let not him between whom and Infidelity there is but a single step, call him an Infidel, who hath proceeded therefrom a full Sabbath day's journey.

writer sat, in years that are gone by. This he freely confessed, but yet he insisted that unless it was believed *implicitly, we could* not be saved.

CHAP. XXXVIII.

Faith and salvation, 1—9; *of infidels and Universalists,* 10—19; *Abraham in the desk, and Ellis angry,* 20—29.

1. Moreover, Ellis continued, and said, There are some who dislike to hear so much about eternal hell, but unless they beware, they will find it is much worse to feel it.

2. Let Infidels and Universalists do their utmost, still there can be no salvation without a belief in an endless hell.

3. ¶ Verily, he who speaketh, sayeth truly, that some dislike to hear so much of hell. But in his latter saying, he departeth widely from the word of God;

4. For that requireth no such faith to effect salvation, nor doth it speak, from Genesis to Revelation, of an eternal hell.

5. The sacred writers knew of no such doctrine in the new and better covenant, which the God of our fathers made with the sons of men; and therefore, they proclaimed it not.

6. They preached the Gospel of the grace of the Deity, and not the torments of the hell of the devil, concerning which men should obtain faith.

7. The Bible requireth us to believe in Christ as the Savior of the world; and not in an eternal hell as a mad-house for the lost.

8. It commandeth all men every where to repent, and live by faith on the Son of God; but Calvin requireth repentance, and faith in, and fear of an eternal hell, and an endless devil.

9. Whoso readeth, let him understand, and judge even of his own self, whether it is right to hearken unto God, or unto Calvin.

10. ¶ Still he continued, and spake of three men in Pennsylvania, who were Infidels, and died reprobates; and of an other, who was an Infidel and a mad man.

11. And also, of three men, who, if the Bible was true, resolved forthwith to receive the whole truth.

12. Therefore the Holy Book was burned with fire, and the ashes thereof gathered together, and cast into a vessel of rum; and they drank it all.

13. And behold, before the day dawned, or the sun arose, two of them were dead; and before many days, the other died also.

14. And when he had spoken also, of two others who were killed for Infidelity; and of the various ways in which Infidels strive to hinder the work of God;

15. And had triumphantly brought forth the famous comparison of *cockle and chess in a field of wheat;

16. And denounced all the Universalists as Infidels and partakers of their sins; and their doctrine as consummate nonsense; which could be seen with a half open eye;

17. And declared that God's eternal truth is eternal hell and eternal heaven, of which two kingdoms the Bible is a perfect chart;

18. And is therefore a safe guide for us to follow;

19. I say, when he had spoken these, and many other sayings, he closed his mouth and sat down; for his speechment was ended.

20. ¶ Now when he had directed, the brethren commenced singing, with a loud noise.

21. Then Abraham arose, and went straightway into the chief seat in the synagogue, even into that which is called the desk, that he might commune with Ellis;

*This refers to a comparison much employed in those days by Revivalists.

NOTE, verse 21.—Whereas much was said by some about Abraham's disturbing the meeting, it may be proper to remark, that he improved the very time to speak to Ellis, that preachers usually take when it is necessary for them to consult together during divine service, viz.: while the hymn, after sermon, was being sung. And the audience would not have heard

22. For he was willing to try the spirit before the congregation, that they might see whether it was of God.

23. So when he had kindly saluted the Elder, (not with a holy kiss) he requested him to read in the ears of the people, the epistle of William, that was in the hand of Abraham.

24. Then was the indignation of Ellis kindled within him, and fearfulness took hold upon him; for he deemed it an insult to be requested to do right, by contradicting a lie which had been told.

25. And he was afraid in the presence of Abraham, and trembled exceedingly, from his head even unto his feet; insomuch that the sympathy even of Belshazzar might have been excited.

26. And his countenance was as the countenance of death for paleness; and his voice quivered in its going forth.

27. And he answered Abraham roughly, and evil entreated him, and strove to drive him down from the place whither he had gone up.

28. But Abraham moved not until the spirit of the Elder was fully revealed before the people, who witnessed his confusion, and his anger, and his evil conduct.

29. Then returned he unto the place from whence he had departed, and sat down. And they marvelled all.

NOTE, verse 29.—The reader will get a better understanding of this interview, by the following extract from an account published at the time, and which gives the conversation nearly verbatim, and entirely in substance. It is as follows:

Abraham. Good evening, sir. It has been announced in this house, that Mr. Wm. S. Balch has renounced Universalism. I have a letter from him contradicting the report. Will you please read it to the congregation?

Ellis. It has been contradicted here this evening.

A. I know that a *one-sided* and *unfair* contradiction has been given, but in such a manner as to leave it involved in doubt. Will you please read the letter?

E. You may hand it to me sometime, and I will look it over; and if I think proper, I will read it in meeting.

A. I wish it to be read before this audience, this evening. It is very short, and you can look over it *now*. Will you please to read it, sir?

E. No! I will have nothing to do with it!

a word of the conversation, had not Ellis angrily raised his voice to an improper pitch. And if he had treated Abraham, (who was much his senior) with common civility, and performed an act of common justice, by reading the very short letter he was requested to, how much better he would have appeared—how much more like a gentleman and a christian; and doubtless there would have been no unkind feeling throughout the congregation.

By one such act of kindness, and civility, and justice, he would have done more towards reclaiming the erring, than he could to denounce Infidels and Universalists, in his usual manner, till his voice is lost in death. But he seemed utterly incapable of showing one particle of good *feeling* towards those who opposed his *doings and his doctrine.*

CHAP. XXXIX.

Ellis and the Spirit, 1—14; *Abraham goes home—Ellis slanders, but Abraham cares not*, 15—23; *Thomas of Shawmut—reasons for meeting with opposers*, 24—37; *protracted meetings*, 38—41; *converts go out to battle*, 42—54.

1. Now it was so, that when Harris, and Ellis, and others, had uttered many things, that are not recorded even in Abraham's Book of Remembrance, he commanded the careless to depart, and the convicts and converts to remain.

A. Will you, then, allow *me* to read it to the people?

E. No! I'll have nothing to do about it!

A. I wish, then, to ask, sir, if it is your *wish* to slander us? (*Referring to slanders in his discourse.*) Is it your *intention* to misrepresent the Universalists? Do you, sir, do it *wilfully*?

E. (*After some hesitation.*) No.

A. Then are you willing that I should correct some of your misrepresentations, before this audience?

E. I am willing, sir, that you should go out of this desk!

A. But not that I should contradict your slanders?

E. I wish, sir, that you would go down those stairs! (*Waving and pointing with his hand.*)

A. I don't doubt it, sir. But is it right to misrepresent, and then give no opportunity for correction?

E. Will you go out of this desk? (*Again waving his hand.*)

A. You have repeatedly slandered us, and I wish to contradict your misstatements.

E. I wish to introduce you to some of those seats, down there! (*Pointing to the seat I had vacated.*)

2. But Abraham hasted not, being willing to witness the acts of the Elders, in carrying on the work of the Lord.

3. And, behold, the Elder went hastily and busily from place to place, and from pew to pew; uttering soft sayings to females, whose minds were tender, and stronger words to those who were stronger in heart.

4. And, behold, so nimble of foot

A. I understand it, sir. I know all about it. I see just how you feel. I know all your management. You freely slander us, and to avoid an exposure before the people, will not allow us to speak a word in self-defence.

Perceiving that Mr. Ellis was not in a state of mind to be reasoned with, Abraham quietly walked down, and resumed his former seat.

It is but just to remark that, just before the close of the meeting, which took place some half hour afterward, Mr. E. did state explicitly, among other things, that he believed Mr. Balch had not renounced his Universalism.

He also, very ungraciously, gave the impression to the audience, that Abraham went to the desk to seek a *controversy* with him, and that he would not grant it, because it was not consistent with the object of the meeting; which was not to engage in *controversy*.

This insinuation was entirely false, and therefore Abraham arose and contradicted it before the people. And there was silence in the assembly.

These facts are left without further note or comment. They speak for themselves, and fully exhibit the contemptible bitterness of a timorous spirit, that dares not to be honest, nor to do justice to others.

was he, that he quickly outran the Lord, and took the work into his own hands.

5. For the spirit of the Lord moved too tardily upon the hearts even of those who professed to be under its influence, to satisfy the desires of the Elder.

6. For the spirit neglected many things, which he was anxious to have accomplished.

7. So where the spirit was lacking, thither went he; and where the spirit moved not, there moved he; and where the spirit directed not, there directed he.

8. And when he saw that the spirit of prayer moved not upon the hearts nor lips of the converts,

9. Then directed he himself, that prayer should be offered, waiting not for the bidding of the spirit.

10. And when he perceived, that the Lord had still neglected to direct to certain bodily means for the salvation of souls,

11. He himself directed, even as to what should be done with the bodies, and faces, and knees, of those who would engage in devotion, or give ear to others.

12. And he said unto some, Kneel here; and to others, Kneel there; and to others, Bow your faces after this manner, or after that; and he was obeyed.

13. And moreover, he directed them when praying should cease, *and when they should* arise from their knees, and turn their faces upward.

14. And there were both women and children, who arose at his beck, and bowed down at his nod.

15. ¶ Now when Abraham saw and heard these things, he knew, as he had known aforetime, that the work was the device of man, and not of God.

16. And that the priests were deceiving and being deceived, and the simple were being beguiled, and the unwary led astray.

17. Then departed Abraham forth out of their midst, saying, They are joined to their bigotry, let them alone. The priests bear rule, and the people mourn.

18. And he shook off the dust of his feet as a testimony against them, and went by the way of the wilderness, unto his own hired house.

19. ¶ And when Ellis had again called together his followers, he inquired concerning Abraham, saying, Is that fellow in the temple, who disturbed our meeting?

20. Never before was I so insulted, by either a drunkard or a gambler, as by that individual.

21. Had we not been treated so abusively by the Universalists, I should not have preached against their doctrine.

22. But there were present those who knew that this latter saying was false; for even at the begin-

ning, he slandered the doctrine and its believers, and boasted that he had come to effect its overthrow.

23. But Abraham cared no more for his sayings; for he looked upon him with compassion, as one of an unsound mind; and marvelled that any could be deceived thereby.

24. ¶ Now when Thomas, whose dwelling place was Shawmut, which by interpretation, is Boston, and who bloweth the Trumpet in Zion, and soundeth an alarm in God's holy mountain;

25. Who sendeth forth weekly a flying angel, with rebuke and healing beneath his wings, throughout the length and breadth of the land, even from Nova Scotia to Mexico;

26. Had heard of all these things —of the doings of Abraham, and the acts of the Elders—he said unto Abraham, Wherefore wentest thou in among the uncircumcised, and the unclean?

27. Knewest thou not, that if thy head was thrust into a nest of hornets, thou wouldst, at least, get stung?

28. And Abraham replied, Yea, I know this, and I know also that the wise man hath said, He that judgeth of a matter before he heareth it, it is a folly and a shame unto him.

29. I will not condemn mine opposers without a hearing, nor judge their spirits unkindly, until they have been tried, whether they be of God.

30. Thou knowest, my brother, that there is abundant room for improvement, in both their doctrine and their practice;

31. And that we labor diligently and pray fervently, that such improvement may be made.

32. Shall we not, therefore, go, at times, into their sanctuaries, that we may bear witness if our prayers are answered, and our labors blest?

33. Again. We sometimes speak of the sentiments they entertain, before the people; and is it not therefore needful that we have them fresh from their own lips, lest we be found, like them, speaking evil of things we understand not? It is even so.

34. Error should be faithfully exposed, in order that it may be avoided; but this cannot be done unless such error is understood in all its bearings.

35. Would we describe truly the seat of the beast, we must neither fear nor fail to go where that seat exists, and behold it with our eyes.

36. Or even if we would do as we would be done by, we must listen to others, as we would have them listen to us.

37. And if while watching for their good, we see their halting, and feel the bitterness of their reproaches, we must bear it patiently,

as good soldiers of the cross of Christ. Amen.

38. ¶ Now the Protracted Meetings, in that region, as thou goest from Fiskville to Phenix, which is distant about a mile and a half, were four in number.

39. And the leaders thereof, were Ellis, and Brayton, and Tillinghast, whose name is Thomas, and Goodrich, and the Elders that were round about them.

40. And the meetings continued for very many days, and converts were multiplied exceedingly, insomuch that the fame of the great revival went throughout all the coast of New England, and far beyond it.

41. And the converts went down into the waters of the river, and were baptized, both men, and women, and children.

42. And, behold, when they came up out of the water, and while, as it were, the baptismal waters were dripping from their garments, the trump of civil war and discord was sounded in the land of Roger Williams.

43. And a loud voice was heard, saying, Behold, Dorr, who is called the Governor, cometh, even as it hath been spoken concerning him!

44. An army is at his heels, and desolation will mark his footsteps! Prepare ye, prepare ye, therefore, and go ye out to meet him, that he *may be smitten* and die!

45. Then arose the men of war, that were numbered with the converts, whom the Elders had made; and they forsook the sanctuary, and girded on every man his armor, and seized a weapon of death, and placed it upon his shoulder.

46. And the pious man of Harrisville, let go his hold upon the horns of the altar, and girded his sword upon his side, and his pistols were in his hands;

47. And he placed himself at their head, and he became their Captain, and led them forth on the way as thou goest to Chepachet,

48. To the end, that they might fight, and kill, and cause to perish, their fellow men, even their brethren.

49. And women were insulted, and houses were plundered, and they returned again bringing the spoils with them.

50. ¶ And Abraham said, O my God! is this the fruit of thy spirit, and of the religion of thy Son?

51. Must I seek to obtain the faith and religion of those, who would bathe their hands in the blood of their fellows?

52. Are these indeed thy devoted children, who have gone forth to war in this inhuman and cruel warfare?

53. And the Lord answered, saying, Verily, they have run, but I have not sent them; they have been baptized, but not by my spirit.

54. Holiness and religion are upon their tongues, but in their hearts are murder and robbery, and all uncleanness.

CHAP. XL.

Men of influence converted—why? 1—3; *parable of the two sons,* 4—26; *explanation.* 27—31.

1. Then was Abraham inquired of, saying, Canst thou tell us why certain men, in these parts, who are thought to be men of influence;

2. And who once appeared friendly to thy doctrine, now denounce it bitterly, and have joined themselves unto thine opposers?

3. ¶ And Abraham answered, saying, the cause is manifest unto mine own heart, but without a parable will I speak not unto you.

4. So he opened his mouth in parable, and spake, saying, Verily, verily, I say unto you, a certain man had two sons, who, being of age, left their father's house, to seek their fortune.

5. And as they journeyed, they came to a river, whose waters were limpid, and whose banks were verdant.

6. And they said one to the other, Let us abide in this place, and, peradventure, the running stream will bring us gold, and its fruitful banks will increase our riches.

7. So they abode even where they were, and it came to pass according to their desire.

8. For in process of time their riches increased abundantly, and they set their hearts upon them.

9. Men also were subject to their control; so that when they said unto one, Go, he departed; and to an other, Do this, and it was done.

10. So they, like Jeshurun of old, waxed fat and kicked, and rejoiced greatly in the works of their own hands.

11. But the eyes of man are not satisfied with seeing, his ears with hearing, nor his ambition with possessing.

12. ¶ Then a spirit of worldly ambition came upon the elder brother, and he said unto the younger,

13. True it is, that our riches have increased, and our dwellings are more magnificent than those about us; but all this availeth me nothing.

14. And it is also true, that, of a long time, we have been permitted to lord it over a few of God's heritage; but what are these compared with a multitude?

15. Then answered the younger, It is even so; but what can be done whereby our power may be increased, and the number of those who obey us multiplied?

16. Then replied the eldest, saying, O that I were made Governor

NOTE, verse 54.—The writer, in these remarks, speaks of those who went out to war, collectively, not individually.

in the land, in the stead of him who now beareth rule!

17. But the younger said, Unto this thou canst not attain, unless thou art elected thereto by the voice of the rabble, who are called the people.

18. If, however, we can by any means, either by force or flattery, obtain a sufficient influence over them, the work will be accomplished.

19. But thou art mine elder brother, and I quietly await thy counsel.

20. Then answered the other, saying, There are many things which must be accomplished to bring about this end; but I will name unto thee one alone, which is foremost on the list.

21. It is thought by many, that we are supporters of a certain religious doctrine, which is unpopular in this land; for its believers are few and far between.

22. Its enemies are many and powerful, and they would not freely choose for their Governor, one who believeth not in, but who would oppose their creeds.

23. We must, therefore, cause to be taken away this, our reproach, from among the people, by publicly renouncing the doctrine that is deemed heresy by the multitude.

24. And moreover, we will join ourselves to the popular sects, thou to one, and I unto an other;

25. *And thereby* we shall obtain influence, and peradventure, our ends will be answered.

26. Then was the younger brother pleased at these sayings, and forthwith, when an opportunity occurred, they diligently applied themselves to the work.

27. And before many months had gone by, the word had gone out, from Dan even unto Beersheba, that great men, and men of influence, had renounced the devil's doctrine, and been born again.*

28. ¶ Then said they unto Abraham, Declare unto us, we pray thee, this parable. What is the interpretation thereof?

29. And Abraham said, The particulars thereof declare I not unto you, but one thing will I declare.

30. Worldly motives corrupt the human heart, and for the sake of wealth or power, men will sometimes profess to love what their hearts abhor.

31. Then said they, We perceive it all. We understand the parable.

32. It is plain to him that understandeth, and right to them that seek knowledge.

* There are probably some in Rhode Island who will see and realize the full meaning and application of this parable much more clearly than those who are afar off. But it would not perhaps be well to give, thus publicly, a more definite exposition thereof, than Abraham himself has given.

CHAP. XLI.

Stumbling-blocks, 1—4; *Universalism a Bible doctrine*, 5—66.

1. It was so, that as the doctrine of Abraham made its way through the thick darkness of the opposition, there were those who desired to receive it, but could not, because certain stumbling-blocks were in their way.

2. Therefore said they to Abraham, Remove thou these stumbling-blocks, and thy and our faith shall be one.

3. So when they had all assembled themselves together, Abraham spake, and said,

4. Men, brethren, and fathers, hear ye my defence, which I make now unto you.

5. Ye say, that ye stumble at our doctrine, because ye find it not written in the Book of God.

6. Surely ye must have read the Bible in vain, being slow of heart to believe what the prophets and apostles have spoken of the restitution of all things.

7. But let us now search the scriptures, whether these things are so. Give ear to the word of the Lord, by the mouth of his servant Moses, who saith,

8. I will put enmity between thee and the woman; and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.*

9. Thus he foretelleth the sure destruction of all evil, by representing sin under the figure of a serpent, whose head the seed of the woman (which is Christ) is to bruise.

10. As sin is to be destroyed and man preserved, universal happiness will be the result, as sin produces sorrow.

11. Hearken again. All nations whom thou hast made shall come and worship before thee, O LORD; and shall glorify thy name.*

12. All nations and creatures were made by God, and without him was not any thing made that is made. And all who worship and glorify him will be happy.

13. ¶ Again, it is written, All the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before thee.†

14. Know ye of one forsaken soul, in this wide world, who is akin to no one? Who is without father, without mother, without descent, and was so from the beginning?

15. Ye do not. Then ye know not of one who shall not worship God, for all kindreds shall worship him.

16. ¶ But hearken yet again, my brethren. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces.‡

17. I will ransom them from the

* Gen. 3 : 15.

* Ps. 89 : 9. † Ps. 22 : 27. ‡ Isa. 25 : 8.

power of the grave; I will redeem them from death; O death, I will be thy plagues; O grave, I will be thy destruction.*

18. The last enemy, death, shall be destroyed.†

19. When sin, and death, and the grave (or hell) are destroyed, and tears wiped from off all faces, according to this testimony, salvation will be universal and eternal; for thus it is written,

20. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain.‡

21. Give ear, also, my brethren, to the words of Jesus; The Father loveth the Son, and hath given all things into his hand.

22. All that the Father giveth me shall come to me; and him that cometh to me, I will in no wise cast out.§

23. From this the conclusion cannot be disannulled, that all are given to Christ—that all shall come to Christ—that all shall remain with Christ, and that consequently, all will be saved.

24. ¶ Once again. Our beloved brother Paul hath written, that he had hope towards God, that even the unjust should be raised from the dead.*

25. This he might have feared, but he could not have hoped for, if they were to be raised to evil, inasmuch as we fear that which is evil, and hope for that which is good.

26. Let this be made more manifest to even the humblest mind, to the end that the apostle's meaning may be more fully realized.

27. A tender mother, who believeth in future endless rewards and punishments, hath two loved children who have arrived to years of knowledge and understanding.

28. One rejecteth the offers of redeeming love and dieth impenitent. Can that mother hope for the resurrection of this child, while she believeth that if raised he will endure eternal suffering?

29. I tell thee, nay. She may fear such an event, but cannot hope for it. She would rather her child should slumber in the grave one long, eternal, unawakened sleep.

30. The other child embraceth the overtures of mercy, and likewise dieth. Believing in his salvation she can joyfully hope he will be raised again.

31. Thus for one she fears, and for the other hopes. She fears for evil and she hopes for good.

32. But let her be assured that

Note, verse 18.—The reader will notice that the *italicized* words in this text are omitted, as they do not belong to the Bible. Also, that the text is transposed, which alters not the sense, but only expresses it more clearly.

* Hosea 13 : 14. † 1 Cor. 15 : 26. ‡ *Rev. 21 : 4.* § *John* 3 : 35, and 6 : 37.

* Acts 24 : 15.

both were raised, they both see salvation, and she could ould with pure consistency iat both would have a resur-

Even so was it with brother He hoped all would be raise just and the unjust—be- his faith assured him that if e raised, all would be blessed.

¶ And the Savior informeth t They which shall be ac- d worthy to obtain that world, e resurrection from the dead, e no more;

For they are equal unto the ; and are the children of eing the children of the res- on.*

He here speaketh not of the r to be raised, whether few ny; but of the condition in they should be raised; and e to be in an equally glorious on.

And Paul assures us, that we ll be made alive in Christ, raised from the dead; and any man is in Christ, he is a eature.†

Then shall we be freed from and come off conquerors, and han conquerors, through him ved us.

¶ Moreover, saith this same , Wherefore God also hath exalted him, and given him a name, which is above every name;

40. That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;

41. And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.*

42. All are to bow, to confess, and to glorify God. And God cannot be glorified in man's eternal woe; for saith the Psalmist, Whoso offereth praise glorifieth God.

43. A spirit lost to hope would have no cause for gratitude, and could not offer praise; hence, as all shall glorify and praise him, none can be lost.

44. ¶ Again. God hath made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself;

45. That, in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth.†

46. But why are all to be thus gathered together, according to the purpose and pleasure of God, into the spirit of Jesus Christ?

47. Verily, it is that they may come into the enjoyment of life eternal; for this life is in the Son of God, according as it is written.‡

48. ¶ Hearken diligently again

re 20 : 35, 36. †1 Cor. 15 : 32, 52. Also, 2 Cor. 5 : 17.

*Phil. 2 : 9—11. †Eph. 1 : 9, 10. ‡1 John 5 : 11, and Col. 3 : 3.

unto this same apostle: For this is good and acceptable in the sight of God our Savior,

49. Who will have all men to be saved, and to come unto the knowledge of the truth.

50. For there is one God, and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all to be testified in due time.*

51. The reasons which the apostle here produceth are strong and certain. As but one God existeth there is none to dispute his power, or to disannul his purposes.

52. Had there been more than one infinite and equal being—if such a thing could be—they might have disagreed, and what one hated an other might have loved; and what one hoped for an other might have feared; and what one would accomplish an other might prevent.

53. But as there is but one, his will is law, his word is sure, his purpose standeth fast, and none can disannul what he designs to do.

54. And it is even so concerning Jesus Christ. There is but one Messiah, one Mediator between one God and man. He has no rival, none to dispute his right, nor stay the work entrusted to his hand.

55. Nothing can be more conclusive. God doeth all his pleasure, and it is his pleasure to have all men saved; and hence Jesus gave himself a ransom for all.

56. Man cannot disannul this purpose if he would, and he would not if he could.

57. ¶ Hear ye also what saith the prophet Jeremiah and the apostle Paul, concerning the new covenant which God hath made:

58. For they shall all know me, from the least of them unto the greatest of them, saith the Lord.*

59. After those days, saith the Lord, I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people;

60. And they shall not teach every man his neighbor, and every man his brother saying, Know the Lord; for all shall know me from the least to the greatest.†

61. And would ye know that Gentiles, as well as Jews, are included in this covenant? Then listen to him who speaketh on this wise:

62. That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ, by the Gospel.‡

63. Moreover, the language of the covenant proveth that all are included; for doth it not say, From the least to the greatest? Even so,

64. Know ye a man less than the least, or greater than the greatest?

*1 Tim. 2: 3—6.

*Jer. 31: 31—34. †Heb. 8: 8—12. ‡Eph. 3: 6.

Ye do not. Neither, also, know ye one who will not know the Lord; and to know him is life eternal.*

65. But time would fail to tell of Ezekiel, and Daniel, and Hosea, and Matthew, and Peter, and John, and all God's holy prophets, who have spoken of the restitution of all things, since the world began.

66. And it is needless if ye are mindful of the heavenly vision already placed before you: for this stumbling-block must needs be removed out of your path, so that even that which is lame need not be turned out of the way.

CHAP. XLII.

Dark passages, 1—10; *Devil's doctrine*, 11—17; *modern doctrine*, 18—24; *few believe it*, 25—30; *saved in sin*, 31—36; *smooth doctrine*, 37—39; *the vilest believe it*, 40—46; *opposition to the apostles*, 47—56.

1. And Abraham continued, and said, But say ye, that now one stumbling-block is removed, an other ariseth before ye?

2. And that although the testimony produced clearly proveth the salvation of all men, yet there are other passages that contradict this testimony?

3. Let the christian beware how he bringeth up an objection like unto this! It is the work of the infidel to show that the Bible is untrue.

4. If it essentially contradicteth its own sayings, then is it false; for both sides of a contradiction can not in any case be true.

5. Ye say that the passages quoted are plain and to the point; and I confess that other passages there are which are hard to be understood.

6. But will ye bring the dark sayings to put out the light ones? and those which appear hidden and obscure, to confound those which are plain, and easy of understanding?

7. Ye will not be thus unwise. Those things which appear mysterious, are to be explained and understood by those which are clearly revealed.

8. And those which are clearly made known, are by no means to be darkened and disannulled by that, which for the present, may be hidden from our view.

9. Will ye bring darkness to put out your light? Or will ye not rather bring light to shine upon your darkness?

10. The doctrines of the Bible harmonize from first to last—from Alpha to Omega—revealing, in a glorious light, the character of God and destiny of man. Search it diligently, comparing scripture with scripture, and ye will find it so.

11. ¶ But ye say, it is the Devil's doctrine, which the wily serpent preached to Eve.

12. If it be so, my friends, then

* John 17 : 3.

did he preach a holy, good and glorious doctrine; one for the truth of which all good men pray.

13. But doth the Devil preach his own destruction? If so, then is he divided against himself, and cannot stand. And what he saith is true; and christians may continue to aid him by their prayers.

14. But, verily, it is a thing singular and strange in the religious world, that those who speak all kinds of evil against our doctrine, and even say it is the devil's own, cease not to pray to God to have it true.

15. And no humble christian in his sober mind would ever dare to bow his knees before the Lord of all, and raise his eyes, and voice, and heart to heaven, and pray to have a fellow sinner plunged into hopeless woe world without end.

16. Is the doctrine of the Lord too bad to pray for, and the Devil's doctrine so good that all the pure in heart desire its truth?

17. Let christians think of this, and henceforth cease to pray for all, if God has given to them assurance that all shall not be saved; for whatsoever is not of faith is surely sin.

18. ¶ But ye say our doctrine is a modern doctrine, and therefore must be false.

19. I ask, Doth a doctrine become true by age? If so, may not the Devil's doctrine be true, seeing it is *well stricken in years?*

20. Or if it is at present false, will it not be true and righteous when it shall become more aged, and its brow more furrowed?

21. Think ye the doctrine of the resurrection was untrue, when first proclaimed, seeing it was modern?

22. But the fact is this, truth never changes, but is the same throughout all ages.

23. Ye say our doctrine is the Devil's doctrine, preached in paradise to our mother Eve; and then, forsooth, it is so very modern it must be false!

24. Here ye perceive the inconsistency of error, when it seeketh to make void the truth of God.

25. ¶ An other stumbling-block, over which ye think ye cannot creep, is, that but few believe our doctrine.

26. How many believed the doctrine of the Son of God, when his followers were few, and his apostles twelve?

27. And had the Jews raised the objection that ye now have brought, would not its mighty power have crushed the Gospel to the silent dust?

28. But even if it is now untrue because so few believe it, we may take courage as it spreadeth rapidly, and will be true ere many years.

29. But if truth is always with the multitude, then Christianity is false, and Paganism is true.

30. Is this stumbling-block removed? It must be so.

31. ¶ But there is still an other lion in your way; for ye suppose that we believe men will be saved in sin.

32. Ye are utterly mistaken in this matter, for we believe it not. If sin is endless, so is sorrow also.

33. But sin will not be endless, for it is an enemy, and will be destroyed. We shall be saved in holiness, not in sin.

34. Jesus shall save his people from their sins.* All are his people, being given to him of God, and will be saved in him.†

35. Hence saith an apostle, And so all Israel shall be saved; as it is written, there shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob;

36. For this is my covenant unto them, when I shall take away their sins.

37. ¶ But ye say, Universalism is a smooth doctrine, and cannot be true.

38. We confess it is a smooth doctrine, inasmuch as it harmonizes smoothly with itself—with the perfections of God—with all the good feelings of the human heart—with the desires of Jesus, and the holy angels, and the word which God hath given us.

39. But it doth not cry, Peace, peace, when the Lord hath not spoken it. For it declares that punishment for sin will certainly be administered; and that the way of the transgressor is hard.

40. ¶ But ye tell me, that its believers and supporters, are the most degraded and abandoned.

41. This is not true. We know that some among us, as among others, walk disorderly, and make shipwreck of the faith.

42. But as a general rule, we are not one whit behind the chiefest of the denominations, in virtue and moral honesty.

43. I say not this, that I would boast above measure, but in self-defence, for necessity is laid upon me.

44. But even if publicans and harlots attend upon the ministry of the word, they are such as Jesus condescended to eat and drink with, and for whom he gave himself a ransom.

45. And ye yourselves also know, that almost every graceless vagabond who can be found throughout your borders, is an opposer to our doctrine.

46. But truth is unaffected by all these things—she changeth not.

47. ¶ An other stumbling-block that is rolled across your religious pathway, is, That the apostles met with opposition; which would not have been had they proclaimed salvation for all men.

48. For men could not have been opposed to their own salvation.

*Matt. i. 21. †Ps. ii. 8; also, John iii. 35.

nor to having it proclaimed among them.

49. Doubtless ye think that this is all correct; but facts are stubborn things, and prove it otherwise.

50. We know that men do not object to being told, that they themselves will go to heaven; but they dislike to have it said their sinful neighbors will do likewise.*

51. This was what raised the opposition then, and the preaching of the same doctrine now, causes the bitter persecution and unholy oppo-

* A Baptist Deacon, who made great pretensions to piety, assured the writer that if some of his wicked neighbors were to go to heaven he did not wish to go. "What," said he, "do you think I would go to heaven with such ones as those? No, I do not wish to, I had rather be excused!"

I hardly know which is the most surprising, the ignorance or the bigotry of such a man. He seemed almost to think that his wicked neighbors would appear in the future world not only in their present characters, but also in their present tattered and untidy garments.

But, alas, this Deacon is not alone, for there are many who seem to think that the poor drunkard will either carry his brandy bottle with him to the future state, or be supplied with one as soon as he arrives, so that he may be a drunkard there as he is a drunkard here.

They seem to be unmindful of the facts, that God saves *from* sin, and that the present is a world of mortal bodies, the future of immortal spirits.

Such, like the Jews of old, are willing *to* have salvation proclaimed for themselves, *but not for* their sinful neighbors.

sition, that you witness al at the present time.

52. Did I but proclaim less ruin of immortal sou angry Elders would ext hand of fellowship, and possible, pluck out their o (comparatively) and give t me.

53. They regard me as my, and reproach me bit cause I tell the truth, that have all men to be saved.

54. It was even thus apostle Paul, and hence For therefore we both l suffer reproach, because w the living God, who is th of all men, especially of t believe.*

55. Had he trusted in the Savior of a part of ma reproach would have been

56. Ye must, my bretl and understand that thes are so.

CHAP. XLIII.

Objections examined—two cla Licentious tendency of Universali Moral tendency of Partialism, 1

1. Moreover, Abraham s said, An other obstacle th up your way is this: T divideth men into two cl righteous and the wicked then can all be saved?

2. I ask ye, Doth the

* 1 Tim. iv. 10.

that this distinction is eternally to remain? Doth it not rather say the middle wall of partition is to be broken down, and of the twain one to be made, so making peace?

3. Verily, the division wall is to be broken down, strife and discord disannulled forever; the sinful are to become righteous, and the righteous are to be saved.

4. Therefore it is that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them.*

5. For of him, and through him, and to him, are all things—to whom be glory for ever. Amen.†

6. Can ye object to this glorious union of the universe? This destruction of discord, and reconciliation of all creatures to God? I know ye can not, for the word of God is pledged that it shall be so.

7. Is not now the obstacle removed? It must be even so.

8. ¶ But an other objection that ye bring against the truth is, that it is of a Licentious Tendency.

9. To this charge the doctrine pleads, Not guilty. And its innocency is established by its very nature, and by many facts.

10. Prisons, and places where blood-stained criminals are confined, have repeatedly been searched in vain, even by our opposers, to find a culprit of our belief.‡

11. Among all the ancient persecutors, and among all the officers

* 2 Cor. v. 19. † Rom. ii. 36.

‡ Some years since while visiting, in company with others, the State Prison in Charlestown, Mass., a lady of our party observed that there was one *Universalist* minister, a convict, in the prison.

I replied that I was unaware of the fact, but if such was the case I should like to see him, being curious to know how a Universalist minister would look in prison.

An officer, who was our polite conductor, soon pointed out the individual referred to. He looked downcast and dejected, as he sat upon a bench hammering the sole of a shoe. I instantly recognised him as one whom I had seen and heard hammering the souls of a listening and deeply affected congregation as an *Orthodox* clergyman. And truly might it have been said of him, in the language of a certain rhymer,

"His apostolic blows and knocks,
Proclaimed him to be Orthodox."

Owing to misinformation he had been thought by some a Universalist.

I sincerely hope, that if Universalist clergymen ever become so grossly vicious and corrupt as are some clergymen of other denominations, they will be such adept and profound hypocrites as to let the fact never be discovered, or even mistrusted by the world, or by any individual.

Lest this idea should be misunderstood, I will relate two anecdotes:

1. "Are there many Universalists in this village?" inquired a traveller of a lad.

"O yes, sir," replied the boy, "a great many."

"Are they a very bad sort of people?"

"Yes, very bad indeed. At least, I suppose they are, for every body says they do every thing that's bad."

"But why," inquired the man, "are they allowed to be at large? Why are they not brought to justice and confined in prison?"

and managers of the horrible Inquisition, not one Universalist can be named. They were believers in the endless misery of their fellow men.

12. But if Universalism is so licentious, why doth it not lead many of its votaries to the prison and the gallows?

13. And if Partialism is so sanctifying in its influence, why is it that the world was not long ago reformed?

14. Why is it that so many of its friends and advocates have been and now are among the most degraded of the human race?

15. But ye must perceive that, according to its very nature, our doctrine can not lead to evil.

16. It inculcates the purest love to God and to our fellow-creatures; and love worketh no ill to its neighbor.

17. If therefore those professin it do wickedly, the fault is not th doctrine's but their own.

18. If ye yet believe it is of ev tendency, I pray you try it for you selves. Go forth into the wor with love to God and man prevai ing in your hearts.

19. And beneath its influen would ye do evil wilfully? If y loved your neighbors better wou you injure them the more?

20. Ye know that ye would no Then Universalism is not of Licen tious Tendency.

21. ¶ But as much as this ca not be said in truth of the fearf doctrine of our opposers, for it directly calculated to engender s and encourage discord.

22. Let it be weighed in the ju balance of reason and understan ing, and ye will see that its dire tendency is only evil continually.

23. It teacheth in sum and su stance, that God loveth a portic and hateth the remainder of th human race—that he loveth tho who love him, and those who ha him he abhorreth.

24. It also teacheth that so pe fect is his displeasure toward th sinner, that all who do not by som means appease his wrath, and recon cile him to themselves, will be mad to endure the most appalling to tures time without end.

"That's all plain enough," said the boy, "for although they do all manner of wickedness, they are so plaguey sly and cunning that nobody can catch them at it."

If every bad man would so conduct as never to be caught doing wrong, it would be much better for the community.

2. An individual who had a thievish disposition was told by an other that he would inform him of a way by which he would never be detected in stealing. He was all attention, and anxious to learn the secret, when his kind instructor very properly, but much to his disappointment, replied, "Never take without liberty that which belongs to an other."

If every one possessed of evil propensities would so dissemble that none should *know* it but himself, they would injure no *one but himself.*

25. It furthermore teacheth, that we should be like the God in whom we believe—should imitate his character and possess his spirit.

26. Let this be done, and we should hate all sinners whom we believe God hateth, and love those only whom we believe he loveth.

27. And inasmuch as love worketh good, and hatred evil, we should do evil to impenitent sinners, and good to believing and pardoned saints.

28. And the more evil we could inflict upon those whom we adjudged infidels and reprobates, the more should we imitate him who will mete out to them infinite afflictions.

29. This was consistently understood and practised by Mary, a cruel and persecuting queen of England, when she did according to the words that came forth out of her mouth on this wise: God will burn heretics in hell, and I will burn them upon the earth.

30. Thus did she endeavor to be like the God in whom she believed, and whom she professed to worship.

31. And even so will it ever be with all who believe in a cruel God, and who do according to their faith.

32. And have not some of the Elders that are round about us evinced by their unchristian conduct that these things are so?

33. Have they not proved that the more a man is under the influence of a cruel doctrine, the more bitter and cruel *he becomes*, and the more like a demon he appears? Even so.

34. ¶ Again. Let the morality of Partialism be tested by a contemplation of what would be its practical results if fully carried out in a family of children.

35. A father hath ten children whom the Lord hath given him. One he believeth is highly favored by the electing love, and the distinguishing mercy and grace of God.

36. The others he is as fully assured are justly deserving and will receive the unmixed wrath and curse of their Creator to all eternity.

37. He liveth according to this faith, and the result is clear. The one receiveth his constant care and blessing; the others, all his cruelty and frowns and curses.

38. ¶ But yet again. Partialism is unfit to be practised even towards the beasts of the field.

39. Let the husbandman who is possessed of sheep, or swine, or oxen, or any animals which the Lord hath made, attest the truth of this assertion.

40. Let him impart all the corn to a few, and the husks and chaff thereof to the many of his flocks and herds, and he would gain a harm and loss;

41. For the former would be over fed and injured, and the latter, poor as the lean kine of Pharaoh, would suffer with hunger and die by starvation.

42. See ye not, therefore,

brethren, that Partialism is unfit to be received and practised by either man or beast that liveth and moveth upon the face of the earth?

43. It is therefore good for nothing but to be cast out and trodden under the feet of swine.

44. For the more we live up to its dreadful principles, the more we live down to the most degrading passions of the inhuman heart.

45. But well is it for the world that the hearts of many are less unholy than their creeds, so that in spite thereof they practise good even towards those upon whom they believe the wrath of God abideth forever.

CHAP. XLIV.

Universalism good to live by, but not to die by, 1—23. *It produces suicide;* 24—41.

1. Still continued Abraham to speak unto the people, saying, * But some among you say, Universalism is good to live by, but will not do to die by.

2. What, the Devil's doctrine, and a licentious doctrine, good to live by! The sentiment is of itself licentious—an encouragement to sin.

3. But Universalism is neither the Devil's, nor a licentious doctrine, and is therefore, even as ye say, just fit to live by.

4. But that it will not do to die by, is a mistake into which many have fallen, but which may be corrected by facts, and the reason which God hath given us.

5. Mine eyes have witnessed many who died rejoicing triumphantly in the faith of a world's salvation.

6. And suppose, that one of you should be laid upon a bed of sickness, and should feel the chilling

* The first time I ever heard Universalism spoken of in public was by an aged clergyman, many years ago. In the course of a sermon, after making some allusion to the fact that there were some who believed in the salvation of all men, he said, "Universalism will do very well to live by, but it will not do to die by; and in fact," he continued, "no man ever yet did die in a belief thereof, but its believers invariably renounce it before they die."

These words fell strangely upon my ears, entirely unacquainted as I was with the doctrine in question.

Well, thought I, this Universalism must be a very accommodating system *of divinity. If it is good* to live by, that is more than I can say of my own doctrine. If this is really good to live by, and mine to die by, it is best for all men to embrace and live by it, and when they come to die renounce it, and die by something more suited to the occasion. There can be no danger of losing our souls, by making the experiment and delaying too long to renounce it, for the minister assures us that no one ever yet died in its belief, but *invariably* renounced it and died by something else.

These and other thoughts of a kindred character passed rapidly through my mind, but did not lead me at that time to renounce the creed I had been taught from infancy.

hand of death laid heavily upon thy heart.

7. Thou knowest there is but a step betwixt thee and eternity. Yet thou possessest confidence in God, that he will kindly receive thy departing spirit.

8. Thou believest firmly in thine own salvation; and doth this faith give thee a pang of sorrow? Nay.

9. Thou art a husband and a father. The wife of thy youth—the companion of thine early days—who for so many years hath divided thy sorrows, and multiplied thy joys, stands by thy side.

10. For many a long and weary night hath she watched, with awful and tender solicitude, about thy couch, until the last dim star had sunk to rest.

11. Hope deferred hath made her sick at heart, and now its last glimmerings have departed from her beating bosom, and she stands, pale and grief-worn, pressing the hand, which will soon crumble in the tomb, and is about to receive and give a last adieu.

12. I ask, Couldst thou at that sad moment, be assured of her salvation—that thou again wouldst meet her in a better world—would this assurance grieve thy heart? Thou answerest, Nay.

13. Thy children now come in, and press to thy bed-side, with tearful eyes, and aching hearts, that thou mayest bless them before thou diest.

14. All thy bowels of compassion yearn in tenderness toward these fond pledges of a mutual love, as they one by one are closely pressed unto thy throbbing bosom.

15. Would it give thee pain to be assured that they also would obtain salvation through Jesus Christ our Lord? Would it plant a thorn upon thy couch of death? Nay, never.

16. Well, then, suppose all those kind friends and neighbors who, in thy sickness, have so faithfully watched for thy good, and ministered to thy wants, should appear before thee;

17. And should joyfully exhibit evidence of their divine acceptance with the God of heaven, would it make thee wretched, and embitter thy dying moments? Never.

18. Or suppose even that thou couldst by proper means, at that late hour, be certified of the final happiness of the human race.

19. Would this assurance make thee shriek in utter agony, and plant a thousand daggers in thine expiring heart?

20. Wouldst thou give up thy hope of life eternal, and embrace despair;

21. And should we hear thee say, This doctrine is too awful! There is too much salvation! It embraces all my fellow beings, and I cannot die in peace! It will not do to die by!

22. Thou knowest we should not. Thou knowest that, in exact proportion as thy faith in God's salvation extended to thy wife, thy children, thy friends, and fellow creatures, would thy joys increase, and thy departing spirit triumph.

23. Let it, then, never again be said, that this glorious doctrine will not do to die by.

24. ¶ Another charge ye bring against this holy faith, is, It produces suicide. But will a doctrine that is good to live by, induce a man to kill himself? By no means.

25. But those who use this stumbling-block whereby to impede the progress of our faith, expect themselves to go to heaven, whatever may become of others.

26. Why then do they not kill themselves, and take their heavenward flight, and no more be troubled with wicked believers in universal grace?

27. Because they fear the act of suicide would damn their souls. But this it could not do, were they of the Elect.

28. But let this pass, and let us spread a net in which they must be caught.

29. Suppose a law should be enacted, sanctioned by God and man, that all who wish to leave this world and go to heaven,

30. Might be put to death in any sudden manner which they would *prefer, and remain guiltless*;

31. How many, think ye, of our opposers, who almost envy us the privilege of suicide, and who pity righteous Lot and Noah for being compelled to survive the overthrow of their fellows, would improve the expeditious way of going home to heaven?

32. But few indeed, ye may depend. Even now, when sickness comes upon them, and there seems a decent prospect of their going home;

33. How earnestly do they entreat for a physician to blast their brightening prospect, and keep them longer in this dreadful world!

34. They are as much afraid of heaven as are we whom they oppose, and taunt with suicide, even as did Jonathan in the sacred desk.

35. ¶ But let me show ye, yet once more, the cloven foot of error, divided against itself; and let one stumbling-block knock an other down.

36. You remember that it hath been said, our doctrine will not do to die by; and now, if ye believed it, ye would kill yourselves!

37. Thus are your stumbling-blocks arrayed against themselves, and both are overthrown, for both are false.

38. Ye are like the man who boldly sayeth to his brother, Hold still, I pray thee, and let me pluck a mote out of thine eye; when, lo, a beam is in his own eye.

39. The truth is this, Your doctrine of endless torment driveth to despair, and then to suicide. A multitude of awful cases bear solemn witness to the truth of what I say.

40. When thou hast, therefore, first cast out the beam, thou wilt be in season to pluck out the mote.

41. And then, if need so require, we for thy services will give thee thanks.

CHAP. XLV.

Universalism opposed to Justice, 1—12; *too good to be true,* 13—30; *repentance and conversion,* 31—47.

1. Furthermore, Abraham continued and said, What other stumbling-block, my friends, have ye rolled up before us?

2. I perceive it clearly now, and it is this: Universalism is opposed to the Justice of God.

3. And have ye stumbled at this stumbling-stone? Indeed ye have. And why? Merely because ye think that Justice is opposed to Mercy.

4. But this cannot be. One attribute of the Deity cannot be in opposition to an other; for if it could, then God would be divided against himself; and ye know the consequence.

5. Justice signifieth Right. It is right and just, for a parent to provide for all his children; and a neglect of this is doing unjustly.

6. Neither can it be just in God to neglect any of his creatures; nor unjust for Him to have all men to be saved.

7. Is there injustice in cleansing one soul from sin? Nay. Neither can there be injustice in cleansing all.

8. Justice requireth that the sinful shall be turned to holiness, and sin destroyed; for eternal sinning can promote neither the justice nor the glory of our God, for by sin we come short of his glory.

9. Doth Justice require the endless punishment of one, so doth it also of an other. And can one be saved in opposition thereto, so also can an other—and so can all.

10. The truth is this, There is no justice in endless punishment, as it can bear no proportion to crimes committed by finite mortals.

11. And our doctrine is the only one which contendeth for the accomplishment of all which the justice of God requireth.

12. He that doeth wrong, shall receive for the wrong which he hath done: and there is no respect of persons.*

13. ¶ Beloved, what next cometh up in the order of your objections to our religious system?

14. Ye have made an effort, and here it is, viz.: The doctrine is too good to be true!

15. Is it not so, that ye have,

* Col. iii. 25.

for once, selected unwisely from the store-house of your stumbling-blocks?

16. A doctrine which opposeth the Justice of God, too good to be true!

17. If this be so, would not a doctrine harmonizing with his Justice, be too bad to be true?

18. Is the attribute of Justice bad? If not, the better is the doctrine, the more will it be in harmony therewith.

19. Again. Ye say it is the Devil's doctrine, and too good to be true! And yet ye tell us, we may expect no good from his Satanic majesty! What meaneth this?

20. But yet again. Ye say it is a Licentious Doctrine. Can this be good? even so good, that it cannot be true? Is licentiousness good?

21. And ye say, moreover, that it will not do to die by, and then pronounce it good! even better than truth can testify!

22. Are ye not beside yourselves? For, in short, ye say at first, It is the worst of all bad doctrines! and then ye say, It is the best of all good doctrines! Behold, how your testimony agreeth!

23. Must ye not, therefore, possess the truth? And are ye not well prepared to combat error, to pluck out motes, and overthrow new doctrines?

24. But let me ask ye soberly, *What kind of* doctrine should ye expect from God? a good one or a bad? Good doctrine, to be sure.

25. Is anything too good to hope for from the hand of heaven? Nay. Our doctrine, then, is just the kind to come from God. Just good enough to be expected.

26. What doctrine should ye expect would come from Satan? A bad one, truly.

27. What is the worst, most hateful and most cruel doctrine in the universe of God? It is ETERNAL MISERY.

28. Where then, think ye, must it have had its origin? It is precisely like the black character ye give the Devil; and therefore he must be its author.

29. And when we find it written, that he was a liar from the beginning, and the father of lies, it well agreeth thereto.

30. Choose ye, therefore, beloved, this day, which ye will receive; whether good from the Deity, or bad from the Devil.

31. ¶ Still ye contend against our system, saying, It denieth the necessity of Repentance and Conversion.

32. But ye are misinformed in this matter; though we do indeed deny that salvation in the future world dependeth on our works in this.

33. But we contend earnestly that repentance and conversion are necessary to our present good.

34. Repentance is not simply a godly sorrow for sin, but a reformation; a breaking off from sin by righteousness, and from iniquity by turning to the Lord.

35. Our doctrine requireth such repentance as was his, who having denied his Master, went out and wept bitterly, and forsook his sin;

36. Or his, who having betrayed his Lord, brought back, and threw down the pieces of silver, the price of him that was valued.

37. A man giveth no substantial evidence of repentance, until he exerteth himself to undo the wrong he has committed—to restore if he has taken aught by fraud.

38. By repentance we shall not escape the just punishment of our sins that are past, through the forbearance of God.

39. But by it, we shall avoid sin in future, and therefore not become entangled in punishment that would otherwise befall us. Hence its necessity.

40. But the sinner is deluded who presumes, that by repentance he can cancel all his sins, and receive no punishment therefor.

41. Is it in vain, that God hath said, He will by no means clear the guilty? I tell thee, Nay.

42. The sinner, then, who would employ repentance as the means to clear him from the punishment that his sins deserve, spendeth his strength for nought.

43. God hath not promised us, that punishment shall be forgiven; this must be inflicted as justice requireth, while sin shall be pardoned, and iniquity blotted out.

44. As to Conversion, we regard it as a turning from darkness to light; a transfer of the affections from sin to holiness, from the world to God.

45. And a man needeth to repent and be converted in exact proportion to the sinfulness of his heart, and the errors of his head.

46. And inasmuch as all have sinned, and come short of the glory of God, all are loudly called upon to repent, and turn from their evil ways.

47. As therefore we all desire to be respected and happy in life, and peaceful in death; and as we would discharge faithfully the high duties that devolve upon us, we should bring forth fruits meet for repentance.

CHAP. XLVI.

The safe side, or two chances to one, 1—26; *no use to preach it, if true—reasons for preaching it—Abraham's words end,* 27—78; *the people depart and marvel,* 79—82, *Book of Abraham ends,* 83—90.

1. Still Abraham continued, and said, What have ye more, my brethren? What other block of stumbling is placed before you, to prevent your entrance into the truth of God?

2. I have it even now; for, lo, it

falleth upon mine ear on this wise, We desire to be upon the safe side, and cannot therefore receive thy doctrine.

3. For if ours should fail, then thine will take us up; but if thine is false, what will its believers do? With our present faith we have two chances for salvation, and thou but one.

4. But in all this, beloved friends, do ye speak unadvisedly with your lips.

5. Truth, be it what it may, is the only side of safety; for faith in falsehood can not effect salvation.

6. When your error fails, that our truth will save ye is what makes it all over glorious. Would it not save our neighbors with ourselves, it would be like unto your partial system, and we could not receive it.

7. That it will save us all from sin and error, from death and hell, giveth it the preëminence above all other doctrines, and maketh it what it is—an universalism.

8. But ye boast and say, ye have two chances to our one. So let it be, if in thy sight it seemeth good.

9. But be it known unto you, and hearken to my words, Our doctrine is not one of chance, but certainty.

10. We leave the works of chance to be contended for between yourselves and Atheists; for to our *mind, one* certainty of eternal life *is worth ten thousand* chances.

11. But ye inquire, if our doctrine should prove false, what will its believers do? Will they not all be lost?

12. Will we be lost? I tell thee, Nay; for if elected, we shall certainly be saved; and if not, we can not more than be lost for ever.

13. But be this as it may, whether salvation is of election, reprobation, works, grace or faith, we shall surely fare as well as ye do, ye yourselves being judges.

14. Let this be tried. What and if I should believe a man among you is a good and virtuous citizen, an upright and pious christian.

15. As I go from place to place, and need requireth, I speak of thee as such, verily believing what I say is true.

16. Some man, willing to test thy spirit, or thy patience, informs thee that I have grossly misrepresented thy character.

17. In due process of time, the strong arm of the law is laid upon me, by thy command, and I am summoned before a judge to answer to a charge of slandering thee.

18. Conscious of innocence, I appear before the judgment-seat, and thy witnesses appear there also; and they testify,

19. That I have pronounced thee a good and upright man, whereas thou art a vile man, and a hypocrite, not half as holy as I had honestly supposed thee.

20. How much, I ask, wouldst

thou punish me for this? How long wouldst thou torment me for sincerely believing, and innocently reporting thee better than thou art.

21. Thou knowest that, bad as thou mightest be, thou wouldst not inflict upon me one particle of punishment for doing thus.

22. How much vengeance, then, thinkest thou would the Creator visit upon my head, for sincerely believing and representing him better than he is; or rather than he would be, if thy doctrine were not false?

23. Simply for believing him good enough to save the world, when it should prove that he was merely good enough to save a part?

24. Verily, I say unto thee, a hair of my head would not be injured, nor fall to the ground therefor.

25. There is, therefore, no fear, that by representing God as perfect in love and goodness, and in all his attributes, we shall lose our souls, or incur his displeasure.

26. But our faith cannot prove false, for the word and oath of God are pledged for its fulfilment, and it will not fail, though heaven and earth should pass away.

27. ¶ But I behold another stumbling-block and rock of offence, cut out without hands, that appears like unto a mountain in your sight.

28. And I hear it, when ye say, Even if Universalism be true, there can be no need to preach it, and surely it is not worth while so to do.

29. This is a strange objection for a christian to advance—a strange stone against which he should stumble and fall.

30. All to be saved, and no use to preach it! Why did not Abraham of old, thus object when God so freely promised that all his seed should be blessed in Christ?

31. Wherefore opened he not his mouth, saying, Lord, if thou art determined to bless both me and mine, even so let it be; but I care not that thou shouldst tell me so, seeing it can alter nothing.

32. If thou wilt bless us all, why, do so, and we will rejoice when the blessing cometh; but till then thou mayest hold thy peace, for I do not care to hear it—it is not worthy to be told.

33. If thou hadst designed to bless a part, and curse a part, if thou hadst brought evil tidings of evil, then would I listen gladly to thy message.

34. But as thou bringest good tidings of good, and good only, unto me and unto all that shall arise after me, verily, I have no interest in the matter; for good news, unmixed with evil, is not worth declaring.

35. Wherefore was it, think ye, that Abraham answered not the Lord after such a manner? for ye

would have done thus, had ye been in the stead of Abraham, with your present views.

36. But Abraham was a man unlike unto yourselves. He rejoiced to listen even unto good news, when bad was not to be obtained.

37. But ye say, Give us evil tidings, or give us none; but send us empty away.

38. Surely, in the language of Job, Ye are the people, and wisdom will die with you!

39. Your language is, If a few are to be saved, and many lost, let us hear the tidings—let the echo fly! Go ye out, go ye out, hasten ye, even unto the heathen, and bear the tidings unto the ends of the earth, and the isles of the sea.

40. But let not a tongue be moved—let not a voice be lifted up, if the salvation of the world is true, and hasteth to its consummation.

41. For we will close our ears against such doctrine, and we will hear it not; for if it be truth, we love our falsehood better than such truth, and we will therefore hear that.

42. Now in all this are ye not wise? are ye not prudent? are ye not far above your fellows in point of intellect, because ye do and say these things?

43. But this is your religious, your spiritualizing reasoning. Ye would not, ye do not, ye cannot, *reason thus unreasonably about earthly things.*

44. If your friends take ship, and go to some foreign country, and the appointed time cometh, and they return not, and ye begin to say among yourselves,

45. Surely, the ship hath foundered in the deep, and those we love have perished amid its waters!

46. Alas, alas! Oh, that we had tidings concerning them! Oh, that we knew their destiny, whether good or evil! For then would our fears be removed!

47. Now it so cometh to pass that a certain man returneth from that far country, and knoweth that your friends are in health and safety, being of a long time hindered, because the winds were contrary.

48. He beholdeth all your anguish, and witnesseth all your tears, and saith in his own heart,

49. Let them weep on and lament, and I will hold my peace, for their friends are in safety, and will surely return, even though I speak it not, and they believe it not.

50. Were it not so, but were some of them dead and others dying, and others sick, I would open my mouth in haste, and having called myself a messenger of good, I would utter all;

51. For evil tidings are worthy to be revealed, but good tidings are by no means to be told!

52. I ask, What would ye think of the conduct of such a man? You would think him cruelly sporting with the miseries of his fellow-men;

and be ready to rebuke him sharply to his face, for the hardness of his heart.

53. But in all this ye who judge others condemn yourselves; for ye are the very men, who contend that such things should be done;

54. Ye are the men who would have the tidings of the great salvation withheld from the ears and hearts of those, who are all their life time subject to bondage through fear of death;

55. And who go mourning all their days, lest themselves or kindred should be wretched in eternity.

56. Do ye not say, Even though their fears are groundless, let them not be undeceived? Let them remain in darkness, and see no light?

57. And are ye wise in this? Yea, ye are wise, only as the foolish man is wise; or even as the madman, of whom spake Solomon, who casteth about fire-brands, arrows and death, and saith, Am I not in sport?

58. But do ye as yet perceive no reason wherefore our doctrine should be proclaimed? Remaineth the stumbling-block, yet untaken away? Then hearken ye yet again unto me, and give ear unto the words of my mouth.

59. I will produce my cause, and bring forth my strong reasons, wherefore Universalism should be proclaimed, namely:

60. Because it is true.

61. Because it is good news.

62. Because it is good to live by.

63. Because it is good to die by.

64. Because no other doctrine can harmonize and reform the world.

65. (This appeareth evident. For while one saith unto an other, Thou art bound to hell, and my God will make me to rejoice over thee for ever; they never can be reconciled;

66. For it would be contrary to both human and divine nature.)

67. Because it agreeth with, and defendeth from imputation, the character of the Deity.

68. Because it is wisely and wonderfully suited to all the wants and circumstances of man.

69. Because it delighteth the heart of the christian to worship his God, and listen to his word.

70. Because the institutions of religion are wisely calculated to make men grow in grace, and in the knowledge of our Lord Jesus Christ.

71. Because false doctrines are abroad in the religious world, and the axe of truth must be applied diligently at their root.

72. Because a knowledge of the truth maketh free indeed.

73. Because it giveth joy to the mourner, confidence to the faithless, hope to the fearful, strength to the weak, and life from the dead.

74. And are ye not satisfied of the truth of all these sayings, and is not this stumbling-block removed out of your way?

75. I perceive that it is even so; and that ye now marvel greatly, that any who profess faith in Jesus as the Savior of the world,

76. Can be slothful laborers in his vineyard, or careless and indifferent to the spread and triumph of his cause.

77. May the grace of our Lord Jesus Christ be with you all for ever. Amen.

78. The words of Abraham are ended.

79. ¶ Then arose the people and went every man his own way, saying, Behold, we have heard strange things to-day; and things which before we understood not.

80. Verily, this is a new doctrine which is proclaimed among us, and it is marvellous in our ears.

81. And some believed the things which were spoken, and others doubted.

82. Nevertheless, the word of God prevailed, like leaven hid in three measures of meal.

83. ¶ Now the rest of the acts of the Elders, concerning the meetings they held, and the house which they builded, and the apostasy of their converts, and the departure of Abraham out of the land;

84. And the two men who were rudely dragged from their temple, by the pious disciples of Jonathan, like tender lambs of the fold violently seizing the ravenous wolves by the throat;

85. And the lawsuits that followed—and the judgment-seat before which these humble people of God were suddenly arraigned;

86. And the heavy penalty they paid, and the mortification they endured as the just punishment of their sins;

87. And also, the Elder who, Cain-like, raised his arm and smote his own brother in the street, and received at his hand a severe flogging for his iniquity:

88. Behold, they are all, and more also, written in the Book of Remembrance, but in the Book of Abraham they are not written.

89. And he who hath recorded these things, is a faithful and true witness, and hath written only those things which he saw and heard, or which were most assuredly believed among us.

90. Whoso readeth, beholdeth now the finishment of these wonders; for the Book of Abraham is ended. Amen. Even so let it be.

APPENDIX.

A CHAPTER FROM THE BOOK OF RELIGIOUS ERRORS.

E writer of the "BOOK OF ABRAHAM," during his sojourn in the lence Plantations, was called, on a certain occasion, to preach on ubject of Suicide, from the text, "No self-murderer shall enter ıe kingdom of heaven." This passage is not in the Bible, though suppose it to be, but it is found, with others of similar character ıuthority, in the Thirteenth Chapter of the "Book of Religious s;" which Book has never yet been published to the world in due :gular form.

e whole chapter was read on the occasion alluded to above. and w by very particular request, inserted by way of "Appendix" to regoing work. But if the reader is not in great haste to see the pter," and will wait a moment, the writer of this will state, that ircumstance which contributed essentially to drive his mind from ılse doctrine in which he was strictly educated, to the truth in ı he now rejoices, was the fortunate, though astonishing discovery ? fact that certain expressions, frequently quoted by both priest and ɜ, as the best proof-texts of endless suffering, *were not to be found ? word of God!* He very well remembers how great was his sur- when assured by an individual that certain passages which he ıally quoted to prove his doctrine, were not in the Bible, and how greater was his astonishment when, after a careful examination ? Good Book, he was compelled to yield the point. The following er contains some of these passages of home-made scripture, unto ı brief notes will be appended, in the humble hope that thereby :ader may be led to an understanding of the whole matter.

rill here relate a circumstance which occurred on Cape Cod, by ı the attentive reader will learn where to search for man-made

scripture evidence of endless punishment. (Don't be impatient, reader, about the "chapter." If you prefer to do so, you can skip this, and read it as you go back.)

A Baptist preacher, one evening, during a time of great excitement about religion, preached and threatened much about "eternal hell." At the conclusion of his heavenly sermon about hell, an intelligent lady arose in the congregation, and addressed him thus: "I have heard a great deal said to-night about an '*eternal hell.*' If the existence of such a place is revealed, I am desirous of knowing it. Will you, therefore, sir, please inform me in what part of the Bible the expression can be found?"

His deacon advised him not to answer—the minister hesitated—but at length replied, "You will find it in the *Second chapter of Jude!*"

The preacher answered wisely, whether accidentally or otherwise, for sure enough there it is, with many of its companions, in the "Second Chapter of Jude." And when the *Second* chapter of Jude is found in the Bible, and not before, will be found therein the awful doctrine of "*eternal* hell." The Bible speaks of *eternal life* in more than thirty instances, but in no case does it speak of either *eternal death*, or *eternal hell.* And although some suppose that the doctrine of *hell* is a principal doctrine of the New Testament, yet it is worthy to be remembered, that, according to our translation, the word does not once occur in the *fourteen* Epistles written by St. Paul. He must have been a very careless man, or else one who had little respect for, or faith in, the doctrine of *hell.* If a writer, or preacher, of the present popular theology, should write or preach fourteen sermons, and omit to say anything about hell, his brethren (yea, and sisters too) would stand in great doubt of his orthodoxy. And if, in addition to such neglect, he should publicly employ language as much in favor of heresy as Paul does in many places, (See, for instance, Rom. chap. v.,) without some particular explanation, they would be under the disagreeable necessity of preparing a gallows on which to hang (*suspend*) him from their fellowship and communion. I am aware that Jesus spake of *hell*, and *hell-fire.* But the reason why he practised what the apostle neglected, is simply this: Jesus came to the *Jewish* nation, and made them the especial objects of his immediate earthly labors and public ministry; and his first direction to his disciples, *as he sent them* forth to preach the Gospel, was, "Go ye to the lost *sheep of the house of Israel*,"—whereas Paul was an especial messenger *to bear the grace of* God to the *Gentiles.* The Jews had a hell, (Gehenna,)

peculiar to themselves, of which the Gentiles were destitute; and the Saviour sometimes alluded to it, or spake of it, either to illustrate to, or enforce upon, their minds, some point of doctrine, or some truth, fact, or circumstance in which they were interested. But the apostle alluded not to it even by way of illustration, or figure of speech, because he preached to people who had no part or lot in the matter—they had no ownership in the valley of the Son of Hinnom, (*hell*,) which was near Jerusalem.

But here comes the promised portion of the

BOOK OF RELIGIOUS ERRORS.

CHAPTER XIII.

1. *For we must all appear before the judgment-seat of Christ, that every one may give an account of the deeds done in his body.*

Note. This passage is supposed by those who made it, and those who use it, to teach that in the future world, we shall give an account of, and be rewarded and punished for, all the good and bad deeds committed in this life.

But after all, it does not teach that doctrine, although made expressly for that purpose.

I shall not, however, attempt to explain it, but will quote the passage that this pretends to be a representation of, from 2 Cor. v. 10, "For we must all appear before the judgment-seat of Christ, that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad."

Now read it, omitting the italicised words, which are not in the original, but were supplied by the folly or wisdom of the translators, and compare it closely with the man-made passage upon which we are commenting. Have you done so? Yes.

Then you perceive they bear but little resemblance to each other. Paul says not a word about "*giving an account*," &c., but that "*every one may receive*," &c. Nor does he say we are to receive the things *in spirit* and *out of the body*, in the future world; but we are to receive them *in body*. So certain then as our body is in this world, we shall be rewarded here according to what we do, whether good or bad.

But it is believed by some, that the expression, "judgment-seat of Christ," makes it certain that we are to appear in the future world.

There is, however, no proof in this passage or its connection, that the "judgment-seat" is in the future world. Let us turn then to Rom

xiv. 10, where the expression again occurs. "But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment-seat of Christ." Now, examine this passage, and its connection closely, and you find no direct testimony as to *where* the judgment-seat is.

The expression does not occur again in the whole Bible. But the judgment-seat of *men* is mentioned eight times, which, when we examine, we find was always in the place, where judgment was executed, or sentence passed. We may therefore truly conclude, that the judgment-seat of *Christ* was in the place where he executed judgment. Ascertain where this was, and we shall know where his judgment-seat was.

Isaiah, speaking of the Saviour, says, "He shall not fail nor be discouraged, till he have *set judgment in the earth;* and the isles shall wait for his law." Isa. xlii. 4. Jesus said, "For *judgment* I am come into *this world.*" John xii. 31.

Here we learn *where* the judgment was to be, and of course, where the seat of judgment was. Now if we would learn *when* the judgment was to be, consult what the Saviour says, John xii. 31. "Now is the judgment of this world." Thus do we easily and certainly ascertain the truth in regard to the principal points in this text; and we see that it entirely contradicts the view generally taken of it.

I would add more, but my limits forbid; and besides, the chief object in introducing this chapter of counterfeit scripture, is to impress upon the mind of the reader the fact that many passages of scripture are shamefully misquoted and perverted, that he may henceforth be on his guard against such imposition.

2. *We must all be summoned before the bar of God.*

Note. This passage also was doubtless made from 2 Cor. v. 10. The expression "*Bar of God,*" before and against which sinners are so frequently preached and prayed, does not occur in the Bible; but is probably stowed snugly in the "Second chapter of Jude," with the doctrine of endless misery.

3. *If ye die in your sins, where God and Christ are ye can never go.*"

Note. This passage is thought to prove, that if a man dies a natural death, in an impenitent condition, he will be lost forever. For it is presumed that the word *if*, with which the verse commences, suspends man's eternal destiny upon the *condition* of his dying in his sins.

But let this be as it may, it matters little, as by turning to John viii. 21, which is the passage pretended to be represented by this, we find

there is no *if* about it; and that the two passages differ also in other particulars.

It is there written, "*Then said Jesus unto them, I go my way, and ye shall seek me, and shall die in your sins; whither I go ye cannot come.*"

He here says *positively* to those whom he addressed, "Ye *shall* die in your sins." There was no *if* or *condition* about it. And this *condition* being the very point on which the Partialist depends, and unfortunately for his theory, (but fortunately for sinners,) not being there, but existing only in his self-made passage, the text is taken entirely out of his hands, and applied to better purposes.

I know if we look at the 24th verse, we shall find an "*if*," but it is employed on the subject of *belief*, not *death*. It is entirely different. It says, "*If* ye *believe* not, ye shall *die*," but it does not say, *If* ye *die* ye cannot go, &c.

Some suppose, however, that even without the "*if*," the assertion, "Whither I go, ye cannot come," excluded the Jews forever from the kingdom of God. Let such turn to John xiii. 33, and read, "Little children, yet a little while I am with you. Ye shall seek me, and as I said unto the Jews, Whither I go ye cannot come, so now I say to you."

Here the same language is applied to the disciples that was spoken to the Jews, and if it necessarily implies and teaches the eternal loss of one, it does of the other also.

But no one believes that this expression seals the eternal destiny of the followers of Jesus; neither then can it of the Jews. Besides, in the 36th verse he assured them they should follow him afterwards.

It was not said to the disciples that they, like the Jews, should die, or remain dead, in their sins, because they had been made alive from the death in sin of which Jesus spake, and were living by faith on the Son of God.

The Jews, if they continued in unbelief, would continue to suffer the death in sin, from which believers had been raised according to the word of God, "And you hath he quickened, who were dead in trespasses and sins."

"But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." Eph. ii. 1, 4, 5, 6. Thus were the disciples "*quickened*" and "*raised up*" from spiritual death to newness of life in Christ Jesus, while the Jews, who rejected the gospel, continued "dead in trespasses and sins;" but yet it was as impossible

for the former, *at that time*, to follow Jesus whither he went, as for the latter.

In conclusion, let it be remarked that there is probably no man-made passage of scripture so zealously contended for, or more relied upon as proof of endless suffering, or more firmly believed to exist in the Bible, as the one we are considering, viz.: "If ye die in your sins," &c. It is confidently quoted by priest and people in public and private, and he who denies its existence in the Bible, is regarded by some as a heretic and infidel.

An incident is remembered which will be related. Some years since, in conversation with a Baptist clergyman, he quoted this passage, and wished my views upon it.

I assured him that if he would find the passage, I would explain it perfectly. His surprise was great when I denied its being in the Bible. He was perfectly confident I was mistaken. He took a Concordance and I a Bible, which I searched diligently under his direction, but found it not. He still insisted it was there *somewhere*, though we had failed to find it, but as it was night, and we were engaged at a temperance meeting for the evening, we discontinued the search, he assuring me that if he found it, or if he could not find it, he would certainly inform me when *we met again*.

Weeks passed, and we should have met, but he passed by upon the other side.

Months passed, and I heard him preach at a protracted meeting. He came to a point in his discourse where he needed precisely this passage to prove the doctrine he had advanced. There was not one in the whole Bible that could answer his purpose. I was seated before him, and looked steadfastly into his face. He hesitated, and seemed embarrassed, but in a moment recovered, and quoted the passage, "Ye shall die in your sins; whither I go ye cannot come."

But, as if conscious of its inappropriateness, and that the audience were witnessing the fact, and that something must be done or his doctrine would lose its hold upon their minds, he repeated what he had said before, though with a sterner look, a more earnest manner, and in a hoarse and hollow voice, "*The Lord Jesus Christ—the Lord Jesus Christ himself, said to those wicked, cruel, hardened, unbelieving, hell-deserving Jews,* '*Ye* SHALL *die in your sins! Whither I go ye cannot* come!'"

Thus he attempted to make up in sound what was lacking in substance; and he adhered to his doctrine, though he had lost his proof.

4. "*God, out of Christ, is a consuming fire.*"

Note. This passage was probably

manufactured by some self-constituted saint, who either feared that he himself would be consumed, or supposed that the spirit of divine inspiration committed a mistake, which it was his duty to rectify.

It is an allusion to Heb. xii. 29. "For our God is a consuming fire." This has been amended by inserting the words "*out of Christ.*"

Now, if the writer to the Hebrews, intended that God would consume people, as probably some have imagined, the *amendment* was designed to save those from the fire *who were in Christ*, and leave those who were *out of him*, to be burned and consumed.

This, it must be confessed, is a rather ingenious way of escaping the fire; but after all, the inventor was more frightened than injured, as it is no more dangerous to have the Deity compared to a *fire* than to a *sun*, or *broad rivers* and *streams*.

5. "*There is no repentance in the grave, nor pardon offered to the dead.*"

Note. It is thought that this passage was made from the raw material. I know nothing in the Bible that very nearly resembles it. It may have reference to Eccl. ix. 5, 6. But even were it genuine scripture, it would only go to prove that repentance and pardon are unnecessary in the grave; for were it not so, God would certainly have them there.

6. "*There is no change after death.*"

Note. This is entirely false, both in language and in fact, and is not, of course, to be found in the Bible. The reader may look for it in the "Second chapter of Jude;" and see it explained in the "Book of Abraham," in the account of Brayton and the Black Sheep.

The sacred writers teach a great and good change after death. See 1 Cor. xv. 42—54.

7. "*As the tree falls so it lies; and as death leaves us, so judgment will find us.*"

Note. It is almost impossible to convince some people, that this text is not in the Bible. They have quoted it so frequently, and lived so long in its fear, and dwelt so much upon the consequences of its supposed truth and divinity, and interwoven it so closely in their creed of religion, and read it so many times (as they think) in the Good Book, that they cannot possibly abandon it, without a violent effort to defend its truthfulness, and rescue it from the rude grasp of the daring skeptic, who would rashly take away his portion out of the Book of Life.

It is interesting and amusing, if not beneficial and instructive, to see a good, pious old lady, well instructed from her youth up in the traditions of men and the "Assembly's Shorter Catechism," instantly

seize her Bible when the genuineness of this passage is doubted, and hastily place her spectacles astride their proper resting-place, confidently and zealously determined to "search diligently until she find it."

And what a cloud of disappointment will overshadow her venerable countenance, when, having consulted the patriarchs, and prophets, and apostles, from Genesis to Revelation; and loudly called for assistance upon the familiar names of Adam and Abraham, Benjamin and Belshazzar, Caleb and Cephas, David and Daniel, Ezra and Ezekiel, Hosea and Habakkuk, Israel and Isaiah, Job and Jeremiah, Keturah and Kesiah, Moses and Melchiah, Nahum and Nehemiah, Obed and Obadiah, Peter and Pelatiah, Solomon and Shelemiah, Timothy and Tobiah, Uzza and Uzziah, Vashti and Vaniah, Zadoc and Zechariah, and a still greater host of such ancient and honorable worthies with whose names and characters she has long been perfectly familiar; she finds them one and all alike unable to furnish the needful weapon wherewith to baffle her wary adversary.

She closes the book exclaiming, "I know it must be there after all! I cannot be so much mistaken! I will search the scriptures daily whether these things are so.

This verse is designed like verse 6th, to prove that "there is no change after death," nor "repentance in the grave." But it does not accomplish the object very conclusively; for judgment might make a great change in a man, even though it found him after death. But prove what it may, it cannot be found in the word of God. There is a faint glimmering of something somewhat similar to some part of it, in Eccl. xi. 3; but Solomon had no more intention of talking about what this text is manufactured to support, than he had of speaking about the *woman in the sun.*

8. "*Where two or three are gathered together in my name, there am I in the midst of them, and that to bless them.*"

Note. This passage is frequently quoted in prayer, after this manner: "O Lord, thou hast promised that where two or three," &c. In doing this, the individual tells the Lord he has said what he has not said; a species of supplication much better avoided than practised. Compare this with Matt. xviii. 20, and the part which the Lord has not said will be discovered.

9. "*It is appointed unto all men once to die, and after death the judgment.*"

Note. This is a quotation, with alteration from Heb. ix. 27. "And as it is appointed unto men once to die, but after this the judgment; so Christ was once offered to bear the sins of many," &c.

It will be noticed that the first two words ("*and as*") of the text are omitted, the word "*all*" added, and the word "*death*" substituted for "*this.*"

And in this mutilated and adulterated state, it is thought to prove that all men die once, a natural death, by the appointment of God; and that after this temporal death, is eternal judgment.

One thing then, is certain, viz.: If it proves this in its adulterated condition, it must prove something very different in its original state. And this it does do in the clearest manner, as any one may see by reading the whole connexion.

The apostle was speaking neither of natural death, nor the death of all men, nor judgment in eternity. But throughout the whole context, he was comparing the old covenant with the new; the Mosaic dispensation of forms and ceremonies, with that of the Gospel, and the sacrificial death of Christ, who gave himself once for all, with the figurative death of the high priests, who died in their sacrifices, once every year. The candid mind, disposed to search out and consider this subject, need not greatly err; especially, if he will carefully notice the *comparison* formed by the conjunctions "*as*" and "*so*," at the commencement of the 27th and 28th verses.

10. "*He that will come, may come.*"

Note. This probably refers to Rev. xxii. 17. If so, it is best to quote the passage as it is, bearing in mind what is written in the 19th verse.

10. "*Nevertheless, afterward it yieldeth the peaceable fruit of righteousness to them who are rightly exercised thereby.*"

Note. By comparing this with Heb. xii. 11, we perceive that the word "*rightly*" has been wrongly inserted. But what object could exist for making this addition? Why, simply this: Somebody discovered that the way Paul has it, it teaches that *all* who are chastened will reap thereby the fruits of righteousness; that evil will be overcome of good. Perhaps he thought Paul in this had made a mistake, and gone too far, and included too many; as he left no chance for argument about "we saints and you sinners." But when the word "*rightly*" is supplied, an effectual door is opened; for then it can be argued, that some will not be *rightly* exercised thereby, and therefore, will not receive the peaceable fruits of righteousness, but be lost forever.

But we may rest assured that the apostle has it right, and that God himself will see to it that all whom he chastens shall be "*rightly*" exercised.

All afflictions, of whatever kind, and by whatever course of apparent means brought upon us, are under

the direction of an unseen but wise and merciful God, who will invariably overrule all evil for our best good, and his greatest glory.

12. "*Man is prone to evil as the sparks fly upward.*"

Note. This is another man-made passage, though probably a hint was given by Solomon, in some of his sayings, and more than a hint in some of his doings.

13. "*Men and brethren, what shall I do to be saved?*"

Note. In this case, parts of two passages are taken and put together to make one which is wrong. See Acts ii. 37, xvi. 30.

14. "*For eye hath not seen nor ear heard, neither hath it entered into the heart of man to conceive of the things which the Father hath prepared for them that love him.*"

Note. This is a very common, though a very awkward and unjust way of quoting, or rather pretending to quote, 1 Cor. ii. 9.

Paul says that *certain things* had not entered into the heart of man; but this makes him say that man had not *even conceived* of the things; which very possibly may be far from the truth.

15. "*Except ye repent of your sins, you can have no hope of heaven.*"

Note. It is uncertain to what portion of scripture this refers, if to any. Perhaps, however, it has some thought of being related to Luke xiii. 3. "I tell you Nay; but except ye repent, ye shall all likewise perish."

But if it does, it comes no nearer to it than did a lady who heard it preached from one day, and went home to her husband in great trepidation, and entreated him to go immediately and pay his taxes. "Why, what is the matter?" said he. "What has the minister been preaching about?" "O, I can't remember nothing about the *sermon*," she replied, "but the *text* was, 'Except you pay your taxes, you shall all be turned out of the parish!"

And there would certainly be as much reason and justice, in turning a man out of the parish for not paying his taxes, as in making his eternal destiny depend upon the frailty of his own works, or the fickleness of his own will.

16. "*Arise, ye dead, and come to judgment.*"

Note. This text may be found in the "Second chapter of Jude," and in the "Book of Religious Errors," but not in the Bible.

17. "*For we are all his offspring.*"

Note. This passage is very frequently quoted to prove the universal paternity of God, and fraternity of man. But even were it a scriptural expression, which I think it is not, it would be a rather equivocal text to verify what it is adduced to prove. For this point could not be

clearly established thereby unless it could be positively shown that the pronoun "*we*" referred to, and included all mankind. But it is unimportant to attempt showing this, until the passage is found to be genuine scripture.

In Acts xvii. 28, it is said, "For we are *also* his offspring." And even this was quoted, though with approbation, from Grecian poets, one of whom, Aratus, who lived centuries before the apostle, wrote on this wise:

"For we his offspring are; and he in love
Points out to man his labor from above."

It is an evident fact, that the Bible does teach that "we have all one Father; that one God hath created us;" and doubtless both the poet and the apostle alluded to this fact in the words in question. But if they did, it is unnecessary to alter their language; and if they did not, alteration without the pen of inspiration, would avail nothing.

18. "*No self-murderer shall enter the kingdom of heaven.*"

Note. It has doubtless been thought by some for ages, that this passage seals the final doom of the wretched suicide.

And many now believe, that the Bible contains this passage as much as they believe it contains the Lord's Prayer. But such are mistaken, for the Bible contains no such thing, and *self-murderer* is not named therein from the beginning to the end thereof.

Some have contended, and I think with much truth, that there can be no such act as *self-murder*. A man may *kill*, but he cannot *murder* himself, inasmuch as murder requires "malice aforethought," and even St. Paul testifies, that "no man ever yet *hated* his own flesh."

A suicide may perhaps be guilty of manslaughter, but even this is doubtful, inasmuch as there is reason to doubt the perfect sanity of every man who kills himself.

Hence, although accounts are given in the Bible of men who committed suicide, yet they are never called *self-murderers*.

The passage which the one we are examining was made from, is 1 John iii. 15. This means simply, that he who hates his brother, has in his heart an evil principle that will lead him to effect his injury, or under certain circumstances, to destroy his life. And while he possesses this evil spirit of hatred, he cannot live in the enjoyment of eternal life—it abideth not within him.

But nothing is said about a "self-murderer," nor is it asserted that he who hates his brother today, may not be converted and love him to-morrow. But as hatred ever produces unhappiness, let it be banished from every heart.

Reader, do you hate an individual of the human race? If so, you are a murderer, and not in the en-

joyment of eternal life; and if your hatred continues eternally, so will your unhappiness. Seek, therefore, diligently at the throne of Grace, and God will assist you by his Holy Spirit to overcome the enmity of your heart, and to love your enemies, as God for Christ's sake hath loved you.

And may the language of the beloved disciple, be set home to every heart, by the Spirit of God, when he speaketh on this wise: "Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love."

Now, the God of hope fill you with all peace and joy in believing, that ye may abound in hope, through the power of the Holy Ghost. Amen.

CONTENTS.

Page.

DEDICATION, ... 3
PREFACE, ... 5
RECORD OF A MEETING, ... 9

CHAP. I.—Harrison's death and the people mourn; a few believers send for Abraham; he goeth to Rhode Island, with his wife and little ones; description of the people; Abraham dwelleth in the land and is fed; Abraham's occupation in his youth and call to the ministry; the Elders and the people, 11

CHAP. II.—Abraham's doctrine prevails, and the Elders are troubled; Jonathan, the Baptist, proposes war against Abraham, and goes to the Methodists for help; Jonathan makes a league with John and others; description of John and Jonathan; the people assemble, ... 14

CHAP. III.—The war commences; Abraham inquires of the Lord, and meets his enemies; how they design to treat him; Abraham's Book of Remembrance—written sermons—inspiration—comments thereon, . . . 17

CHAP. IV.—John preaches, and Abraham wonders; infinite law—Calvinism; everlasting punishment; hard getting to hell; Abraham spoken against—John shaken over hell; John attempts to frighten, and ends his sermon, . 20

CHAP. V.—Abraham comments on John's discourse—Calvin ashamed of him; vacation in hell—rocks fall upward; John disbelieves his own doctrine of future judgment; Jonathan speaks—the devil present; Abraham goes home—the location thereof, ... 23

CHAP. VI.—Abraham with his opposers—hard sayings; Abraham speaks; people shout, an Elder prays; Baker preaches; Jonathan prays and exhorts, and the people depart; Elders hold consultation; Abraham appears among them, Barbor preaches, ... 26

CHAP. VII.—Abraham in their midst, and is reviled; the man of Harrisville; Abraham attempts to speak—confusion in the camp; Baker's prayer, . 29

CHAP. VIII.—Great commotion—Abraham stands—praying continues; Pharisees wearied—Jonathan watches, and the confusion increases; the prophets of Baal, ... 31

CHAP. IX.—No recess given; Abraham opened his mouth, and Jonathan spake; Abraham sits down, and talks to himself; an Elder prays, and Benedict wisely refuses to preach, ... 34

CHAP. X.—Jonathan's text—he preaches; no change after death—old rusty dollars in heaven; comparison of a black sheep—Jonathan's error examined, and his case hopeless; Jonathan carried by two angels from heaven to hell; the Lord puts a man on horseback, ... 36

CHAP. XI.—What could be done with a converted reprobate; Men hate God, Why? Jonathan preaches; he reviles Abraham; blackguards his spectacles, ... 39

CHAP. XII.—Mourners called forth; Harris rebukes the Universalists, and exhorts Abraham to his face; Elders direct the work of the Lord, and the legs of the people; the people depart; the Elders, vexed with Abraham, plot his destruction, ... 41

CHAP. XIII.—Abraham warned by his opposers, inquires of the Lord, and seats himself in their midst; Baker prays about the sheep-skin, and mocks before the Lord; Benedict preaches, and Abraham commends him, and the people depart; Abraham's friends anxious for his welfare, but he fears not, . . 43

CHAP. XIV.—Abraham in the Sanctuary—Jonathan boasts—a brother—Abraham, a fiend in hell; Experiences related; Abraham prays aloud for the Elders; Elders angry—tremendous confusion, but nobody killed, . . 46

CHAP. XV.—Brayton prays at Abraham—would be willing to shake hands with him in heaven—but despises him now, and why? an Elder prays—cobweb castles; bottomless pit uncapped, and Abraham shaken over it; prayer not answered: the Elder's charity; more prayers, but no answer, . 49

CHAP. XVI.—Baker preaches—his poor wife and child—his motive; his text—illustrations—Abraham's comments; great salvation—John Randolph—Abraham's Book—what we cannot escape, ... 52

CHAP. XVII.—Judgment-seat—Elders point up, and the Bible down—exposition thereof; John an unbeliever—cannot testify with his mouth shut; treatment of Christ—driven from Christian temples—accursed pride, . 55

CHAP. XVIII.—Parable of sheep and goats; eternal and everlasting—hell destroyed, and heaven safe; sinners will not build a hell for themselves; God a good being, and loves us all—this is good news, ... 58

CHAP. XIX.—Rich man and Lazarus—prayer meeting in hell, without saints; Baker's child in hell—its mother in heaven, awfully wretched, contradiction—challenge, ... 60

CHAP. XX.—Baker speaks—fire! fire! fire! Help! help!—agitation; Life Boat manned; various sensations; Jonathan challenges Christ to come into the gallery—holds a profane dialogue—threatens to cut his own throat, if, ... 63

CHAP. XXI.—Sodom and Gomorrah—questions in rhyme; men carried right straight to heaven, explained—the devil pleased with endless sin and misery, ... 66

CHAP. XXII.—Restorationists, horse-stealing, hypocrisy; one thousand souls go to hell, and shake hands with devils; then go to heaven and praise his name; Jonathan's appearance; Peck's Poem—tumult increases, . . 68

CHAP. XXIII.—Abraham's renunciation—falsehood exposed; he gives his past experience to his brethren—they are satisfied, ... 70

CHAP. XXIV.—Zephaniah and the Gospel Messenger; it carries an epistle to Harris, of Harrisville; the Elders boast of his wealth and influence, . 72

CHAP. XXV.—Abraham went not to the meeting—the Elders rejoice—Jonathan's falsehood; Abraham again in their midst—excitement increases; Abraham desires to be instructed, and Jonathan refuses to answer, . . 75

CHAP. XXVI.—Abraham accused of hypocrisy—defends himself, and speaks of the selfishness of the Elders; his poverty and labor; Jonathan accused of preaching for money; of breaking a contract; of demanding a salary; of hypocrisy, ... 77

CHAP. XXVII.—Abraham goes to the synagogue; a woman relates a dream; a man goes to warn his neighbor, and finds him dead; excitement increases —the woman applauded, ... 81

CHAP. XXVIII.—Deacon Potter sings; Jonathan forbids him, and calls for an officer; he comes not—Deacon concludes the hymn—the Elder is silent, . 85

CHAP. XXIX.—Abraham threatened; he appeals to Jonathan; John of Harrisville shocked; Abraham addresses him, ... 87

CHAP. XXX.—The meeting continued: Jonathan speaks kindly to Abraham; Baker preaches, and calls the devil a fool; the preaching of the apostles—comparison—boy in the river; Jesus weeps; his endless misery; salvation by works—Calvinism—faith—repentance; salvation by Christ—contradiction, ... 90

CHAP. XXXI.—Baker preaches—Abraham opposes it—no man forced to heaven; Elder Knapp in Providence—in Boston—great work; Universalism scattered—the people rejoice, ... 94

CHAP. XXXII.—Jonathan speaks—his vulgarity—the sinner's treatment of Christ; Abraham's apology; mourners called, meeting dismissed—Abraham gives thanks; Abraham receives an invitation, but accepts it not, . 96

CHAP. XXXIII.—A dull meeting; Jonathan trims his nails; church organized; Methodists outwitted—converts taken in; two other protracted meetings, ... 99

CHAP. XXXIV.—The Elder's subtlety; W. S. Balch's conversion; his letter, and its effect; Ellis, the Slanderer, of Slanderville, ... 101

CHAP. XXXV.—Doings of Ellis—some believe; Abraham goes to hear him; Elder Grafton and a story; Ellis storms the castle, and preaches of reprobates; Ellis weeps, and Abraham entreats him, ... 104

CHAP. XXXVI.—Abraham tries the spirits—Ellis prays—he rails at Infidels, and slanders Universalists; Stories of Infidels; Abraham rebukes him—Hell's madhouse, ... 108

CHAP. XXXVII.—Ellis preaches—tells Abraham to read in hell, and relates a story; Abraham's thoughts; Who are Infidels? 111

CHAP. XXXVIII.—Faith and salvation; of infidels and Universalists; Abraham in the desk, and Ellis angry, ... 114

CHAP. XXXIX.—Ellis and the Spirit; Abraham goes home—Ellis slanders, but Abraham cares not; Thomas of Shawmut—reasons for meeting with opposers; protracted meetings; converts go out to battle, ... 117

CHAP. XL.—Men of influence converted—why? parable of the two sons; explanation, ... 121

CHAP. XLI.—Stumbling-blocks: Universalism a Bible doctrine, . . . 123

CHAP. XLII.—Dark passages; Devil's doctrine; modern doctrine; few believe it; saved in sin; smooth doctrine; the vilest believe it; opposition to the apostles, ... 127

CHAP. XLIII.—Objections examined—two classes; licentious tendency of Universalism; moral tendency of Partialism, ... 130

CHAP. XLIV.—Universalism good to live by, but not to die by; it produces suicide, ... 134

CHAP. XLV.—Universalism opposed to justice; too good to be true; repentance and conversion, ... 137

CHAP. XLVI.—The safe side, or two chances to one; no use to preach it, if true—reasons for preaching it—Abraham's words end; the people depart and marvel; Book of Abraham ends, ... 139

APPENDIX, ... 145

OCT 3 1 1981

Bookbinding Co., Inc.
100 Cambridge St.
Charlestown, MA 02129

BX9969.N6A36 1845
The acts of the elders :
Andover-Harvard 000992123
3 2044 077 898 492